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As We Also Have Forgiven
by Dana Gatlin

Knowing Truth
by Genevieve Gourtney Maurer

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

JEHOVAH-SHALOM GIVES ME PEACE OF MIND, AND I AM HARMONIZED AND HEALED.

† ★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

THE PEACEFUL PRESENCE OF JEHOVAH-SHALOM RELIEVES ME FROM FINANCIAL ANXIETY, AND JEHOVAH-JIREH FILLS THE COFFERS OF MY MIND AND AFFAIRS.

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM

MARCH 20 to APRIL 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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AS WE ALSO HAVE FORGIVEN

Most essentially for me my "debtors" comprised my every opinion with which I had bound myself to the limitations of the sense world . . . When we cling to the personal self, we shut off the divine . . . When we hold to hard thoughts we do not ameliorate the situation we deplore, we only intensify it.

BY DANA GATLIN

I BELIEVE that the longing for a sense of security is paramount in most of us; assurance that we can attain the benefits we crave and also that these will have power to prevail continuously over what is undesirable, so that we can *feel* secure.

All of us want health. We want peace, harmony, and order in our life and environment. Naturally we want success to crown our undertakings and affairs, and usually we think of success in a strictly material sense. But even after we have gained a certain measure of material success, it may fail to bring us happiness, may seem insufficient, perhaps it is already threatened or already has been swept away. Or it may be that we haven't gained any of the expected benefits in spite of persistent striving.

What was wrong? In what respect have we failed? We do so want to feel that we are trusting and relying on God, that we are co-operating with Him, that we are utilizing His love and wisdom and power, that He is constantly leading us, and will guide us infallibly. "I am the way, and the truth, and the life: no one cometh

unto the Father, but by me," said Jesus. But what assurance have we that we have found the way of Christ? What assurance that God has heard us, that the great, unseen All-Power is actually aware of us and acting in our interest? We keep on longing and praying, but often we feel disconsolately that God has failed us.

But has He? Perhaps we have loaded our prayers with too much human baggage, have dictated too much to God. When we turn toward God we must accept Him for what He is—the absolute. Should we expect Him, really, to hear our discordant pleas and plaints? Isn't it more important that we, from our human plane, should listen for and listen to God?

★ ★ ILLUMINATION sometimes comes to us in unexpected ways. Every one thinks he knows how to pray, knows how to present a plea to God. Every one of us certainly thinks he knows the Lord's Prayer and fully understands its meaning. But one day while repeating it I was arrested by the phrase "Thy will be done." This had always been a stumbling block for me. How far was I willing to trust God's will? Did I not usually cling to my personal will, especially in matters that were nearest and dearest to me? Was I not apt to keep nudging and prompting Him, so to speak, as regards just how I wished a thing done? Presently I continued to the phrase "And forgive us our debts as we also have forgiven our debtors."

"As we also have forgiven our debtors." In the pause that followed it was as if I were carried far away. The things for which I had been praying, the conditions I wished altered, the demonstrations I so ardently desired existed in some shadowy recess of my mind; but at the same time, in the soft, peaceful light that seemed to infold me, it was as if they had ceased to be. They were there as the latent possibilities of things I had asked for, yet my human interpretations no longer mattered. For

in that moment of deep stillness, I had a strange, insteal-ing, overwhelming sense of the presence of God: God with His ineffable wisdom, harmony, power, provision, and His unseen but ceaseless activity that was working with its ineffable perfection in and through all creation, including even me. As nearly as I can describe it, I felt completely and thrillingly released. I could only feel that He was very near, He was here—God! I wasn't aware of pushing out any pleas or insistences toward Him nor of His pushing any words of exhortation upon me. It was gloriously sufficient that I was together with Him and He was together with me, and that all was well.

★ ★ THESE EXPERIENCES are difficult to describe. Every individual must find God in his own way and receive his own special, unique message from each glimpse of Spirit. I can only attempt to pass on the bit of light that came to me and tell how it affected me.

I found myself studying the phrases of prayer that I had been repeating. What did the word "forgive" really mean? Why, it meant to "let go," to "give for"—to give up something in order that something else might be received in its place. Most poignantly and compellingly it meant that something undesirable should be removed. "Forgive us our debts"—and just what were these "debts," —these undesirable things that I wished God to take out of my life, out of my remembrance, out of very existence? Why, they were all my human errors and lapses, my weaknesses and failures, my shortcomings, misunderstandings, all my obligations that I had been humanly unable to pay. Yes, these were the "debts" I certainly wished removed so that I might enjoy a fuller, freer, richer, happier life! This was what I wanted God to do for me.

But the phrases of the prayer had implied a certain condition on my part: "as we also have forgiven our debtors." Now what was it I myself must do in this

mutual transaction with God? Why, I must give over something, give it up, remove it from any existence in my consciousness. What must I thus "let go" in order that God's grace should be shown me? Why, my "debtors" of course. And just who and what were these "debtors"? Suddenly, in that moment, it clearly came to me.

★ ★ MY DEBTORS were not only those persons who I believed owed me something in the commonly accepted financial sense or in the commonly accepted moral sense. They were not only those persons from whom I thought I should collect, they were rather my own conceptions or beliefs that anybody or anything in the world owed me anything!

In Spirit all belongs to God, and there is only God!

In the realm of Spirit these "debtors" that I had set up as owing me in the material world were nonexistent! Most vitally for me they comprised my own human conceptions regarding the matter, but these must be given over, given in exchange for the undefinable, full, free glory of God. Most essentially for me my "debtors" comprised my every opinion with which I had bound myself to the limitations of the sense world.

I was impelled to take a piece of paper and write down a list not only of other people's obligations and responsibilities and forfeitures so far as I was concerned, but also of my own earthly obligations, responsibilities, and forfeitures, as I had personally conceived them, my judgments and grievances, and all my opinions regarding conditions that I had hoped externally to change. The list included not only my weaknesses, miseries, and frustrations, but also the things I most wanted from life; for my dearest mortal aspirations must be given over too. My anxious desires for my loved ones and for myself, I wrote them all down—and then I gave them up!

★ ★ "YOU KNOW what I want, Father," I found myself praying. "I know that You know. I know that You will help me bring this forth, or something better. All is well now, Father. This very moment I know Your perfect will is being done."

Not until then did it come to me: "Why, this is trust!" All my previous efforts of personal striving and desperate, specific beseeching had brought no sense of assurance like this! Lovingly, harmoniously, powerfully in all creation His perfect will was being done. What need of distracted human pleas in the very realm of God!

Does this sound vague, irrational, and rather lackadaisical to you? I can only say that I felt such a thrill of release, security, and new purpose as I had never experienced before. By releasing my mortal clutch on the results I desired I myself was released from the uncertainty and strain they had involved. You will find there's nothing lackadaisical about this kind of forgiveness! When we forgive, we make room in ourselves and in every phase of our life for God to flow in and fill the erstwhile unsatisfactory places with His good and His blessings. Did you ever think of it in this manner? If we love and trust Him and make room for Him, God will flow into us as the light, wisdom, and provision we most need, will guide us, stimulate us, and "bring it to pass."

★ ★ AFTER THIS experience it became my main objective to hold onto that glimpse into God's realm, and to be true to it in every phase of my external world. I ceased nagging Him about my symptoms of ill-health, and immediately my health began to improve. God doesn't have ill-health or any kind of ills. God didn't plan strife or confusion for His children. God is Spirit—infallible, omnipotent—and is perfectly capable of ruling and regulating His creation. I centered on keeping myself true to God.

I ceased nagging Him about my work, which had been going very badly, and immediately it spread itself before me in a new, more enthralling and satisfying guise. Formerly I had attached a big value to money and measured the worth of any work I produced by the amount of money and outside acclaim it brought in. I had made many sacrifices for this special tin god of mine and for other tin gods that I had set up to worship in the outer world. There came a time when through illness, cares, and strain, I wasn't able to make money or do any work at all. When I finally discovered God as "our Father," and became willing to submit myself to His love and wisdom and power, He healed, guided, strengthened, and prospered me.

★ ★ I COULD name innumerable benefits that have transformed my life—and other people's lives—as a result of this inner "forgiveness" and release. The fact is that often we do not want to perceive the Truth and use it constructively, often we do not want to forgive. We cling to our self-interest, to our prejudices, and to the conviction that we are having a very hard time. It will be one of the greatest helps we shall ever receive to arrive at an understanding of why we must forgive. When we cling to the personal self, we shut off the divine. When we hold to hard thoughts we do not ameliorate the situation we deplore, we only intensify it. We do not injure the other fellow, we only injure ourselves. Remember this! With such thoughts we are pouring a stream of poison into ourselves, which works as all poisons do.

We shouldn't get discouraged when we catch ourselves in erring mental habits. We should bless the day when we perceive our mistakes. We are all so very human, but Jesus clearly taught us how to be overcomers: "I am the way." "They that are whole have no need of a physician," Jesus answered when reprimanded for associating with sinners. "But go ye and learn what *this*

meaneth."

What this meaneth! Even the disciples, who were privileged to associate with the Master daily, were slow to perceive and apply His message of divine forgiveness. On His last earthly night, just before Gethsemane, they were greedily bickering as to who should receive the greatest benefits in the Master's kingdom. The disciples were so very human. Yet Jesus Himself had taught them, very plainly, "Thou shalt love the Lord thy God with all thy heart," and to this He added, "Thou shalt love thy neighbor as thyself."

★ ★ LOVE! Isn't it this vital commandment that we keep ignoring? Isn't it the one, universal panacea for all our mortal ills that we perversely refuse to accept and apply? We can't make ourselves completely trust this "love" which Jesus trusted in, taught, and practiced. "Neither do I condemn thee: go . . . sin no more," Jesus out of His divine understanding said to the repentant woman. And that final utterance, to human sense almost unfathomable in its personal abnegation and fullness of trust, spoken on the cross: "Father, forgive them; for they know not what they do."

The deep, abiding love of the Father who holds the universe in the hollow of His hand; the trustful, all-forgiving, all-conquering love of His beloved Son! How petty it makes all our earthly standards and measurements seem! How misguided we are, when Jesus so clearly showed us the way. God never fails us, it is only ourselves who fail God. Love is the unseen, living, beneficent force that animates and directs all creation. Love takes no cognizance of animosities, strivings, and difficulties, for love is the very life and breath of God. It flows into us from the one, inexhaustible source, vitalizing and blessing us—if we are receptive to it—in a manner never to be verbally described. It dissolves and washes

away all the hard places. The hard places in our human minds, in our bodies, our environment, our personal relationships, and our world of affairs.

When we establish our relationship with God, God Himself will help adjust all our other relationships. "And I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight." Isn't this divine promise worth the price of giving up a great deal that your perverse mortal mind has been clinging to and considering very important? God's sole demand is that you trust Him and obey His commandments. If you really trust Him, you are glad to do the latter; you joyously live His commandment of trustful love. If you trust God you can't distrust anything or anybody; you must trust and love them.

★ ★ FORGIVE—give over—"give for." Again and again we must learn to surrender to God. God knows, God cares, God knows how. God is acting right now. God is ceaseless activity. So often our restless, misguided human activities just "use us up" and counteract the sublime activity of Spirit. God loves you, me, everything, and everybody, and wants to prove His responsibility for us. This is perhaps the most important point of Truth we can ever learn. God will direct my activities and regulate my life if I remember Him, if I seek to know His ways, if I let Him, if I am true. My duty to God commands me to let nothing in the world destroy my faith, blur my bit of divine vision, disturb my poise. In the face of any grievance, disturbance, frustration, or disappointment I must forgive; "seventy times seven" times must I forgive. Most of all I must forgive myself, and my every binding, limiting mortal belief. Then in replacement, in accordance with the promise, the life and love and blessings of God will flow in.

KNOWING TRUTH

Truth has always recognized the invisible world as greater and more real than that which is perceived by the physical senses . . . The end of science is the same as ours —to reveal Truth . . . By revealing good we fulfill our purpose.

By Genevieve Courtney Maurer

ALTHOUGH FOR a long time knowledge was cradled in superstition and wrapped in ignorance, Truth was ever present. Truth has been uncovered gradually through the persistent search for it. Now that it is in the light, we see it growing both in beauty and usefulness in many fields of thought and endeavor.

During these modern days the two branches of knowledge that show the most fruits of close attention to and cultivation of Truth are metaphysics and science.

Both are actively and constantly searching to find the Truth of Being. The aim of the older science, metaphysics, has always been this, and the Truth of Being was uncovered there first. Until quite recently the younger science has been indifferent to any world that could not be classified as strictly physical, but since it has been found that mind and spirit influence the physical to a very marked degree, it now looks as if philosophy were fast becoming a part of science.

Truth has always recognized the invisible world as greater and more real than that which is perceived by the physical senses. Science has only lately admitted that the senses give the grossest misrepresentations of things as they exist in their invisible reality. In fact Dr. A. S.

Eddington says: "The physicist now regards his own external world in a way which I can only describe as more mystical, though not less exact and practical, than that which prevailed some years ago, when it was taken for granted that nothing could be true unless an engineer could make a model of it. There was a time when the whole combination of self and environment which makes up experience seemed likely to pass under the dominion of a physics much more iron-bound than it is now. That overweening phase, when it was almost necessary to ask the permission of physics to call one's soul one's own, is past."

★ ★ ALL WHO teach and study metaphysics rejoice sincerely at every discovery that makes the Truth clearer and better understood. Since science has adopted this broader viewpoint, many facts have been released through it that those of us who are in metaphysics learned through insight. Shall we look at a few of these common discoveries?

The presence of a great invisible world is asserted by both branches of thought.

Science claims the actuality of universal electronic energy. This is the attribute of God that we refer to in metaphysics as "substance."

Science states that the whole universe is characterized by an invisible infinity. Truth speaks of this fact as the "fourth dimension," and sometimes as the "kingdom of the heavens" and the world of spiritual reality.

A truth most startling to many—since it does away utterly with all ideas and excuses of an inner compulsion —was uncovered by Professor Compton of the University of Chicago when he announced to the scientific world that each electron—the tiniest unit of energy—is able to make an inner choice. Truth has always affirmed the directive power of divine intelligence in every parti-

cle of God substance. Our system of healing is built around this principle.

★ ★ A DISCOVERY of science made through the development of the radio also agrees with what Truth has always taught that there is no time or space. We hear a radio program thousands of miles away at almost the exact instant that it is being produced in the studio.

A discovery recently released through the investigations of one of our foremost scientists, Dr. Robert Millikan of the California Institute of Technology, was that when two rays of white light come together a new light is formed instantly. In Truth we declare that substance is manifested as this brilliant white light, for we have beheld it with the inner eye. When our mind sends its substance forth in the form of ideas, it instantly meets the substance of God and new realities spring into being in the world of inner reality; and this inner creation occurs prior to visible manifestation.

Indeed, in a most marvelous way science is daily uncovering the great truths of the universe. We congratulate science on its persistent and successful search for Truth. Science succeeds because it works at its purpose without ceasing.

All who find that there is an invisible universe of reality also learn that they cannot walk in it "by sight," but if they would go on in it, they must allow themselves to be guided by some higher faculty within them. In Truth we openly declare that we enter the kingdom of heaven within us through the open door of faith.

Again quoting from Eddington as he compares science and mysticism, we see that he says in regard to conviction: "We cannot pretend to offer proofs. *Proof* is an idol before whom the pure mathematician tortures himself. In physics we are generally content to sacrifice be-

fore the lesser shrine of *plausibility*. And even the pure mathematician—that stern logician—reluctantly allows himself some prejudgments. We are all alike stumblingly pursuing an ideal beyond our reach. In science we sometimes have convictions as to the right solution of a problem which we cherish but cannot justify; we are influenced by some innate sense of the fitness of things. So too there may have come to us convictions in the spiritual sphere which our nature bids us hold to."

★ ★ THE END of science is the same as ours—to reveal Truth. However, the methods of approach are exactly the opposite, as we shall show.

First, science begins with forms, things, or outer phenomena.

Secondly, by grouping phenomena, science analyzes them and finds certain common elements that depend upon the mental concept or idea.

Thirdly, science ends by concluding that all things visible and invisible belong to a universe of electronic energy.

Truth, on the other hand, reverses that order of approach.

First, true metaphysics begins with God as the universal substance out of which all things visible and invisible are created.

Secondly, this substance is directed into manifest form by ideas.

Thirdly, all forms, things, and phenomena are the manifestation of ideas placed in God substance.

In other words, science travels from outer form to invisible idea, thence to universal substance. Truth goes from God substance to invisible idea, thence to manifest form.

Because science is so actively concentrating upon Truth, it is finding and proving the results of its investigations.

Those who are just as earnestly using Truth as power and substance are demonstrating in a most marvelous manner and exerting a much more tremendous influence on thought than is commonly believed. Attention to some of the results will substantiate this statement.

★ ★ THIS CONSECRATED and thorough search for final truth on the part of science, different as it is from metaphysics in its approach was begun by religionists. The man who discovered the principle of electricity was a student of metaphysics. However, regardless of personality, the very insistence that the scientific goal be absolute truth is entirely metaphysical.

Ideas of medicine have changed from the curative standpoint of a few years ago to the preventive one of the present. Life has been greatly prolonged as a result of metaphysical education and popular acceptance of the belief that the inner will and desire to live is far more potent than any decree of death delivered by outer authority.

The general interest in health with the beautiful, glowing manifestations of it that we see everywhere exhibited on billboards and in living pictures is due to the acceptance of the metaphysical teaching that health is man's heritage.

Likewise, while we admit that it is not yet being expressed in perfect form, the universal response to the idea that every individual is entitled to plenty is a perfect Truth idea and will eventually be demonstrated in universal prosperity.

Consideration for the young, as well as the public will to provide for their education, is the demonstration of the Truth idea that light is spread by light. In fact all altruistic movements of society exemplify the Truth principle that that which helps one helps all, since we are all one in God.

★ ★ MILLIONS of people scattered over the world are doing their part to lift the race consciousness. They realize that the race is lifted through the individual, so they are purposely using God substance to become shining beacons of Truth, for they know that as they are lighted with conscious knowledge, others too will walk in the same light. Those who follow are not concerned with the ways in which Truth will become manifest, but they abide in the faith that, having sent forth the perfect word, it shall not return unto them void, since it is even now gloriously fulfilled.

Often the idea comes to us of the "greater *works* than these" that we are expected to do. How wonderfully heartening to know that we are doing them now! By constant attention to Truth in all lines of thought and by our co-operative thought and work we have certainly brought forth from the ever-present God substance a world that is not only much more pleasant and livable, but also one in which individuals are on the whole far more enlightened and more actively engaged in applying His precepts than the one in which Jesus the Christ taught in person. The people who make up our present world are revealing more of the good of God in proportion as they manifest more health, intelligence, wealth, tolerance, and love for their fellow men. Who has done these "greater *works*" and is even now doing them? Every one who reveals good.

★ ★ BY REVEALING good we fulfill our purpose, and thus do we as individuals, and eventually as a whole race, come into our complete freedom. As avowed disciples of Truth, it is our part to make as selfless and consistent use of our understanding of metaphysics as the scientist does of his science. Therefore, as a definite part of world service let us always remember to speak the word for the complete unfolding of Truth in the hearts and minds of

all who are working toward it. Let us never fail to praise, bless, and sincerely encourage all who are expressing it.

God is the only substance and the only power. One with our indwelling Christ, we vision the whole world and pour forth upon it such a shower of love for Truth that it is completely and deeply blanketed with a gorgeous new covering of directed good. By using this universal substance to create divine results we behold the world become vibrant with joy, love, prosperity, health, harmony, peace, and all good. And as we watch, all who live within it begin to know, as we do now, that God's new day is here.

UNDERSTANDING

This I ask:
O Father, Thy true gift divine
Of understanding. Let me not be blind
To another's pain. Make me capable of seeing
The despair of a heart afraid, and of being
The medium of new courage. Help me to hear
The call from another sent; guide it to my ear.
And, when I can hear and see,
Give me the faith and strength not to be
Afraid to answer the plea
With understanding.

—*Nell V. Huron*

THE CHILD'S RELIGION

Love is power, whereas hate or violence is doomed to failure . . . Faith is a working force, not a vague impractical sentiment . . . God is our Father and cares about all that we do . . . The world is a brotherhood and, as in the family, its members rise or fall together . . . We are in the world as children of God to do His will, and in that we shall find our happiness and fulfillment.

BY ZELIA M. WALTERS

"I WAS WALKING with my grandmother late one summer afternoon. There had been dry, hot weather for two weeks. Grandmother had been looking at her garden and remarking that her garden needed rain. As we walked she looked up into the western sky where a few small gray clouds were gathering. There had been clouds like that for several evenings past, but by moonrise they were dissipated without bringing the wished-for rain.

" 'Let us thank God for the rain that the gardens and farms need,' said Grandmother.

" 'What, before we get it?' I cried in surprise.

" 'Why, certainly; didn't we ask for it?' said Grandmother tranquilly.

"We walked in silence a few minutes, Grandmother, I suppose, thanking God for the rain that had not yet come.

But I couldn't do that. It was too much for a boy of thirteen.

"At about nine o'clock that night Grandmother called me to the door. A gentle rain was falling. It rained all night, bringing the incalculable blessing of a soaking rain to farms and gardens.

"No lesson in faith—no sermon, no book, no so-called demonstration—has ever done for me what my grandmother's answer did: 'Why, certainly; didn't we ask for it?' Whenever I falter now, in my adult years, I remember that. Of course I asked many questions, and Grandmother explained so that my immature mind could grasp it. You got what you asked for if you were in line with God's will and believed. You must be careful what you asked. If you asked something that would harm another, you would hurt yourself too. You must always add 'in God's way and according to God's will' to your prayer of request. Then you would be sure you were asking only good. You must remember to be thankful. Unthankful people shut the door on their own blessings.

"That summer I learned too that my grandmother lived by faith, that she never worried in the face of seemingly impending disaster; and no stroke of misfortune ever did fall. She had asked God. She never talked about what her faith had done. There was no talk of 'demonstration,' no bragging of what she could accomplish. After all these years I shall not talk about it either. But I learned faith by living that summer with my grandmother."

★ ★ A MAN who would seem to have gone far on the road of faith himself told me the foregoing story of his childhood; and I can think of no better introduction to the study of the child's religion.

We have changed our ideas of child training in religion. We no longer expect to do it by sending him to

Sunday school for an hour once a week and possibly to a class in the catechism when he is preparing for confirmation. We know now that a religion like that, fenced off in a little separate compartment of life, is of no use in practical life; and unless religion works in connection with the everyday problems we have to meet in this common life of ours, it is not worth having. We know now that real religion permeates and interpenetrates every moment of life as the universal ether permeates space. We take religion with us to the ball game, to the picnic, on the automobile ride, to the theater, to every social meeting. We take it into factory, office, bank, store. We use it on the farm and in the kitchen. We use it in schoolroom and studio. We take it into the hospital. We even take it to church! That is, we take it into all these places if we have any religion.

It is this religion—which means always feeling the presence of God—that we should like to teach our children. There will be very little formal instruction in a religion like this. In a well-conducted home there is very little formal instruction in courtesy or in the use of good English. The children merely live with their parents, and grow into courteous gentlefolk. So in teaching religion the points we wish to impress upon the child mind will arise in the hourly events of the day. As we deal with them the child will form his ideas of God and of his relation to his world. But while the instruction will come spontaneously from the events of the day, we should have in our mind as parents some clearly defined plan of what we will teach under the general name of religion.

★ ★ PERHAPS most of us will agree on some such outline as this:

Love is power, whereas hate or violence is doomed to failure.

Faith is a working force, not a vague impractical sentiment.

God is our Father and cares about all that we do.

The world is a brotherhood and, as in the family, its members rise or fall together.

We are in the world as children of God to do His will, and in that we shall find our happiness and fulfillment.

With this as our objective, let us use the happenings of the child's day to prepare him for life as a child of God. There is no day that does not give the child opportunity to practice courage, faith, patience, industry, kindness, truth. As he learns that he is practicing his small virtues in accordance with universal laws, he will grow in mind and spirit.

But, says the doubter, how much can a young child understand about universal law? Any one who deals with children will answer that they do understand. Sometimes their intuitive grasp of a situation makes us gasp in astonishment.

★ ★ SANDY, aged six, was having a serious talk with Mother. He had been lagging in obedience on several occasions, and she was explaining to him why a child must learn to obey promptly and cheerfully. It was to prepare him for the time when parents and teachers would no longer control him, but he must be strong and wise enough to obey the laws of the universe. Mother explained that the laws of the universe must be obeyed. They cannot be argued with. If we disobey, they make us pay. If we put a hand in the fire, we shall be burned, no matter what excuses we may make to the law. So it is very important to learn to obey parents while one is young. She went on to say we need not bother about these laws; they take care of themselves. If some one treats us badly, we need not try to repay them. We can ignore it; the law of the universe will take care of it.

When Sandy had left the room another member of the family laughed good-naturedly at Mother. "How much of that do you suppose that child understood?" "Oh, quite a good deal," said Mother serenely.

Next day a smaller cousin was teasing Sandy. After a while the child's mother felt interference was necessary.

"Jimmy, what are you trying to do?" she said. "Do you want to make trouble?"

"Oh, never mind about that, Aunt Ruth," said Sandy with an air of tolerance. "The law of the universe will take care of him."

Had Sandy grasped the sense of the lesson?

★ ★ ANOTHER true incident: Bob came home from the playground very much ruffled. A custodian had reminded him in a disagreeable manner of some rule he had inadvertantly transgressed.

"But, Bob," said Mother, "they are the same rules that were in force last year. You didn't feel hurt at being asked to obey them then."

"That's just it, mother. We want to obey the rules. Last year if we did anything we shouldn't, Mr. Lee would tell us, but he was nice about it and we didn't mind. But Mr. Blank is so mean about it that we'd just like to break all the rules." He thought it over for a while and then came to his own bit of philosophy. "Just think, Mother, one person can make you like the rules and get you to try to keep them, and another person can make you hate the very same rules."

"Yes; and which kind are you going to be?"

"I'll make them like the rules. I'll be polite when I have to tell people things."

That was a good conclusion, but Mother did not stop at that. Had she done so, he might have gone to the playground next day set on annoying the disagreeable Mr. Blank. She tactfully drew from him the admission that

the playground rules were good, designed to keep the children harmonious and happy. Would we be foolish to let a disagreeable person have the mastery over us to the extent of leading us to break rules that we believed good, or to do anything else against our better judgment? To repay Mr. Blank with defiance or more disagreeableness to match his would make the playground an unhappy place. Was it not better to forget that it had happened and treat Mr. Blank with courtesy?

★ ★ THE QUESTIONS with which children meet the puzzling matters in this strange new world to which they have come, are usually enough in themselves to furnish the background for the children's religious education.

"What is the soul? How do I know I have one? Why can't I see it?"

How shall I answer so as to tell all I ought and impart no wrong notions?

One mother used the natural manifestation closest at hand.

"What is it that is lifting the leaves of the trees?"

"The wind."

"Can you see it?"

"No, but I can see what it does."

"That is the way with the soul. We cannot see it, but we can see what it does." From this analogy she went on to answer the questions about the soul, making it all seem natural and reasonable. A sunbeam would have carried the lesson equally well, or the mysterious impulse that travels in the form of radio waves.

But we have to keep on searching into the depths of our own spirit for the answers to these searching questions. For answered they must be.

"Why is it wrong to tell a lie?"

Well, do you, parent or teacher, know why? It isn't enough to say, as parents once did, "I do not want you to

tell a lie"; or even to say that God forbids lies. Still the child wants to know, Why does He? You must find simple words to explain to the child that truth makes a dividing line across the universe. On one side is everything that is straight and fine and noble, in a word, true. All art, science, invention, leadership, trade or labor that is worthy to endure stands on the right side of the line. On the other sides are the lies of every kind, all the false things, all the distorted shadows and errors that cloud the mind of mankind and lead our feet astray.

★ ★ "WHY MUST I not strike that boy?"

Do you know enough of the law of love to make this clear to the child? All your teaching and all that the child has observed of you up to this point should be a reinforcement of what you now have to say to explain why the way of violence does not work.

"What does it mean when God forgives me?"

Has the child learned from the forgiveness he has experienced in the home what the forgiveness of God is like? When an error has been dealt with in the home, set right as far as the child can do it, is it then forgotten as if it had never been? In some homes the memory of a childish misdeed is held over the child's head day after day. He is reminded of it, reproved for it again and again, perhaps the punishment for it is even repeated. Of course there is a mistaken notion in the parental mind that this impresses the child with the danger of doing the thing again. But how would you like that sort of forgiveness from God? Have you ever rejoiced in the promise "I will forgive their iniquity, and their sin will I remember no more." Give your child that kind of forgiveness too, and you need do very little explaining about God's forgiveness.

"Is God mad at me when I'm bad?"

Happy is the parent who can reply, "No; no more than I am mad at you when you are bad," and from that

can go on to explain that love lasts always even though one removes oneself out of the circle of its blessings.

"Why doesn't God make me be good?"

From here you can begin to give the child a glimpse of the large liberty that is his as a child of God. He is not made like a doll or a puppet, so that some one can pull the strings and decide his actions. He has free will. He must choose between good and evil.

★ ★ THUS WE will go on as the daily questions arise. Some we can lead the child to answer for himself. But we will not evade or put him off, or answer in anyway but truthfully. We will not try to whittle the Truth down to our notion of his understanding. It is better for him to have his mind stand tiptoe to reach up to what we are teaching.

Years ago I heard a mother give a large dose of Truth to two small children. And not long ago one of them told me that she did understand it then and had never forgotten it. The mother had taken her children to a picnic, which turned out to be rather dull. The children came to their mother saying they were not having a good time.

"Of course you're not," said the mother. "You didn't bring a good time with you."

How much did they understand? At least they stopped whining and began to turn over in childish minds this idea that you must take your good times with you. Certainly in the years that came they returned to the idea again and again until they knew its truth from experience.

Though the child may thus wander far afield, he will come back to the simple Truth again and again.

Be sure that you teach the child early the law of giving. No one has any real religion until he understands that "with what measure ye mete, it shall be measured unto you." This is the law of love and faith in action.

★ ★ THERE ARE two points in the religious training of the child of yesterday that were considered of first importance: regular attendance at religious services, and daily reading of the Bible. There will never come a time when we can discard these.

Regular attendance at some religious service gives aid to spiritual growth. There is something strengthening in being a part of the worshiping multitude. We catch a contagion of devotion from one another. To be so situated that we must miss this is to miss a very real means of grace. It matters not what kind of worshiping multitude; it may be a small multitude, perhaps only the Scriptural two or three gathered together in His name. We might kneel with devout pagans and all of us lift our souls together toward God. We enter a cathedral, crowded to the doors with the faithful, and beauty and holiness wrap us round. We feel the prayers of these hundreds. Perhaps we enter a bare little church on the frontier. The few communicants are sitting in hushed silence before the service. We join them and come face to face with God. By all means teach the child the habit of regular attendance upon some service of worship.

Have him read and memorize from the Bible. In it he will find wisdom, inspiration, comfort, strength. His soul will be attuned to beauty. He will find there the way plainly marked so that he need not stumble. He will read the records of weak and erring men and women who yet found their way into the presence of God. And do not forget that the Scriptures are not finished. As in the past, men of God today are speaking and writing as they are moved by the Holy Spirit. There is much to read that will help us build a firm foundation under our virtues, and much that will give wings to faith.

EDITOR'S NOTE—This is the third of ten articles by Zelia M. Walters. The fourth will appear in April UNITY.

MARRIED UNHAPPINESS

What Is The Answer?

PART TWO

BY ELEANOR HUNTER

Dear Unity:

In the *Weekly Unity* of October 13, 1934, the first article is "Physician, Heal Thyself."

In this article I find the statement "You cannot be held in a condition of inharmony because your husband is inharmonious."

I want more than anything on earth to have harmony in my home, yet there is, continually, inharmony. Am I to blame? I love my husband and have always wanted and tried to please him. I have borne and raised a creditable family. I have worked as hard as he has and sacrificed more than he to make our home and accumulate property to insure an income.

In our early married life he was continually impressing upon me the need of saving in order to have plenty in our later years. Now, in our later years, he takes the income and spends it on himself and ignores me.

Is that fair? Is that my just reward for serving him faithfully through all these years? How can I be joyful and peaceful when he doesn't speak to me for days, except when I ask him a question or speak to him in such a way that he must reply? Then the reply is a mere grunt.

Without consulting me or even speaking of it to me he brings in carpenters and tears up our house whenever he pleases. It is my home too. I have helped make this home.

Am I making a mountain of a molehill?

I want him to be kind and loving to me and fair to me. I am told—and read—that we attract what we want.

You say I am the one to be healed.

He will offer his—our—car to any member of the

family who wants to go, but when I ask him to take me (he never offers), he does it grudgingly or not at all.

When other people are around, he delights in telling how I have everything I want, how I do as I please, and so on and so on.

And if I question it, he says I am trying to start a quarrel. This probably sounds sordid to those not concerned. But I honestly want a solution. I have been and am patient, hoping conditions would improve, but it goes on and on.

I can't think God doesn't care. If I am His child and He wants me to be happy, why doesn't He give me the answer? I'm not complaining, but I wonder why. If I am the one to be healed, what is the thing I'm to be healed of?

Maybe it has helped me to put this down on paper and maybe it hasn't. Am I the one who is selfish? Am I expecting too much?

Yet "ask, and ye shall receive."

Am I asking the wrong thing? Oh, I do want the answer! If I need healing—and you say I do—why doesn't it help to want the answer so much?

An Earnest Seeker

EDITOR'S NOTE—The following article began in February UNITY and was written in response to the foregoing letter. We publish the article with the hope that it may help others faced with a problem similar to that of the wife who wrote the letter. It may seem that the author of the article has placed too much blame on the wife and let the husband go almost scot free. But this is because the wife asked the questions and sought help. The husband could accept and use the suggestions given and achieve just as good results as are possible for the wife. From a Truth standpoint, in any marital inharmony the responsibility for and the privilege of ending it rest equally with husband and wife. In seeking peace and harmony, husband or wife should remember that "Two it takes to make a quarrel,

NOW, LET US ascertain the truth about the husband, the wife who wrote the letter, and the situation in this case.

When we have developed this truth in a clear picture, if the woman can see it, recognize it as real (and thereby establish contact with it), she can

enjoy the glorious manifestation of the truth.

The truth about that husband is that he is the constant, daily, living expression of God. God and God only created him and is constantly re-creating him by sustaining him in life. He is a finite crystallization of the elements of the Infinite, and those elements are the positive, real, substance of everything that is good. Therefore that man is—must be—good, fine, generous, just, and loving. That is the absolute truth about him.

I grant that he may not always appear thus, and that he may do things that are obviously quite out of harmony with this picture. Let us then see just what these things are composed of metaphysically, in Truth.

Is not his neglect in speaking to her a failure of companionship? It is not companionship. It is not something in itself. It is a lack of something. A lack must obviously be nothing.

Is not his bringing in carpenters and tearing up the house without consulting her, a lack of consideration? It is not a something. It is a lack of something.

Does not his unjust use of their money represent a deficiency of justice? It is not something in itself. It is a lack of something.

But she is seeing and contacting only these lacks. If she had a quart bottle half full of milk, she would not concentrate her thought upon the half that was empty, that was lacking in milk. She would not even notice it. She would consider and use the milk that was in the bottle.

★ ★ THE DIFFERENCE between her husband and the milk bottle is that the milk bottle is a static entity in itself, not connected with the source from which milk pours constantly. Her husband is not a separate entity. He is ceaselessly united with his Source, which is constantly pouring into him all of the substance, the real things he is. The Infinite does not pour "lacks" into him. The

Infinite does pour the real substance of love and justice and goodness and generosity and fairness into him.

Regardless of what she sees in the man, he must be expressing some of these goodnesses, even in finite life.

It is not God's fault that she refuses to see evidences of God in her husband, that she sees and contacts and establishes a living relationship with the lacks only, and thereby experiences only these lacks.

I realize that when a woman is constantly confronted with unhappiness in her daily life, it is very difficult for her to get a sublime abstract picture of the perfect goodness of the person who seems to be unkind to her. And if she tries to do that and only to do that, she is very apt to keep repeating affirmations that are only words to her, at the same time clinging hopelessly and unhappily to the daily griefs. Therefore I know that it is necessary to begin seeing the little goodnesses that are already apparent humanly in the man. Their recognition is a beginning of the turning of the tide; the establishment of a relationship with the good that can already be seen visibly is a promise. It helps to grow more evidence of good, until gradually it becomes easier and easier to see the goodness in the man and finally not so difficult to see his sublime goodness.

★ ★ REGARDLESS of how reluctant she may be to do so, let her therefore honestly turn her attention to the good that is already apparent in him, dwell on it, recognize it, praise it.

She can begin by recognizing that he provides a living for her and the family. I know that this statement raises the old timeworn question, "Well, don't I do my share?" Of course she does, but that is not the question at the moment, and it does not minimize the fact that he also does his share. Some men do not. So let her credit him with that much goodness.

She can recognize that he still lives at home, although the situation cannot be extremely happy for him either under the circumstances. That is a tribute to his sense of responsibility. Chalk it up for him.

When he makes changes in the home, why not recognize that he is taking an interest in the home. He must have some love and regard for it. Chalk that up on the good side.

If he is so generous with the car in the case of others, there must be some generosity in his makeup. Credit him with that.

★ ★ Now of course our letter writer hasn't mentioned, and couldn't very well, many tiny incidents that happen in the home. No doubt there are times when the husband displays kindness and consideration, very slight, perhaps: in asking the children to help her, in hinting that she has a good dinner, possibly in teasing her about her fortunate lot in life when friends are present. Even his enjoyment of the home itself is a mute testimonial to his appreciation of her part in making it pleasant.

Let her notice these tiny things, dwell on them, and appreciate them. It is more than likely that, having been filled with resentment, she has repulsed such overtures until they have become less and less frequent. These incidents are the good things in her life that she has failed to see, with which she has established no contact (as on a day when she does not notice the children's noise at all). Let her now deliberately notice these things, establish a strong, living relationship to them, and give them a chance to grow into more of the same kind.

Remember, the writer of the letter does not have to create the good in that man, nor does he. It is already there because he is a creation of God, a constant expression of the elements of good. But it does not exist for

her until she notices and establishes contact with it.

She must see these already apparent finite evidences of the good in him as the milk in his bottle, the part of him that is real and substantial, and take her eyes off the emptiness and the lacks. Furthermore she must see it as only finite evidence of unlimited good flowing into him constantly from his divine Source.

Seeing this much good in him will train her to see much more that is already there because God is always present in him, just as studying a few signs of the forest opens our eyes to many more, signs that were there all the time but nonexistent for us because we did not know them.

★ ★ OUR CORRESPONDENT asks, "What am I to be healed of?"

The answer is written in every page of her letter. Resentment. In addition to that she must be healed of seeing her husband falsely. She must see the truth about him. She must retrace the route she has traveled since she first began admitting his faults instead of his goodness, and get back to the stage where she will again refuse to let any one or anything tell her that he is other than perfect.

You notice, I am not denying that these unfortunate things happened. I am only pointing out in detail how she, and all of us, make our own unhappiness.

If she would heal herself, she must cleanse herself of resentment and self-pity, which is not an easy task when they have had years of growth. But she can do it if she will admit that it is herself who needs healing.

So, let us now consider the truth about her.

She must know that as the expression of God—and of God only—her life is beautiful and fine and lovely. There is no opposing evil force that can affect or touch it. She must know that she too is filled with the elements of good which are God. Are resentment and self-pity ele-

ments of God? Obviously not. Obviously they are lacks of the love and joy and happiness that are the real substance and presence of God. They are her sick condition of which she must be healed. But even so they are nothings—only the empty part of her own milk bottle!

★ ★ SHE MUST relax and know that as the expression of God she is filled with all the qualities of reality, with love and joy and wholeness.

She can know that these abundant, free-flowing qualities are present in her even if she doesn't feel them at the moment. They must be there because God is ceaselessly present in her. By this recognition of them she establishes her contact with them and thereby experiences them—to a degree beyond her most ardent hopes; for she cannot conceive of the extent of the infinite good that is present in her life, waiting to be recognized.

She does not have to create this heart-warming condition, nor force it, nor plead for it. All she has to do is to recognize the presence of God in her life. God does the rest. God is infinite activity.

If she will completely relax and let herself be flooded with these divine realities of good, she will find her resentment vanishing like a mist in the sunlight. She will feel exalted in her joy and gratitude.

She will relax the tensity that has built a wall between her and her husband. It was not built of bricks. It was built only of her own resentment. When she wipes that out, she will find, surprisingly, that the wall is gone and that they can again meet face to face on the ground of mutual companionship. She will find herself easily and naturally recognizing the God-expressing goodnesses of her husband, and the situation will grow its own healing.

★ ★ LET US NOW clarify the truth about the situation.

This marriage, even as are the husband and the wife, is an expression of the Infinite. The Infinite never works in discord or inharmony or injustice or unlovingness. The actual elements entering into this marriage are exactly the opposite of such lacks: perfect accord, beautiful harmony, fine justice, radiant love. They are all there, waiting to be called forth, even though they have not been experienced because they have not been recognized.

In the case of both these persons and the circumstances surrounding them every channel is now wide open, even tenseness is relaxed, to let these divine substantials flood their lives with manifest forms. There is no place that is empty of good, neither the consciousness of the woman, nor the actions of the man, nor the circumstances of the daily companionship. They are all filled with the complete and perfect fullness that goes to make up that beautiful expression of God, a lovely married life.

This is the truth about the marriage, that must be recognized instead of the falsities that have been recognized and that have thereby caused the present unhappy experience.

I know that seeing the constant presence of God, the finite goodness already visible and the infinite goodness not yet visible—both in the persons concerned and in the marriage itself, will restore harmony.

★ ★ I KNOW IT, because I have seen it work under circumstances so much worse than those just described that the marriage had already gone on the rocks.

The children had been sent away. The husband and wife had separated. The woman had felt extremely resentful and her story of the situation would have made any one think that she was justified. But when she herself was healed of her resentment and could again see the man as a fine person humanly speaking, and as a sublime person spiritually speaking, they started over again. Some

of the circumstances remained the same; for instance, he gave her the same allowance as before. But, instead of thinking him stingy and resenting it, she recognized the goodness of what he was doing with the rest of his money and thought him very generous. Correspondingly, in other ways he became more generous. That particular situation did not change, but her attitude toward it did, and she was happy about it. With respect to his unkindness and bad temper, her changed attitude—her refusal to establish contact with the bad and her constant recognition of his divine goodness—changed that situation. He became loving and kind, his bad temper vanished, and their mutual happiness is a lovely thing to see.

★ ★ So I AM NOT advocating that the writer of the foregoing letter tolerate an unhappy condition. That would be establishing contact with unhappiness and would continue to tie her to it.

She must instead refuse to accept the unhappiness of the situation. She must refuse, within herself, to establish contact with anything so wrong. She can do so with divine confidence because of the fact that such a situation is not of God's making, and so she does not have to accept it.

She cannot "be patient, hoping conditions will improve." She must refuse to recognize the evidences of inharmony; she must cast them from her, and notice every little, finite evidence of goodness. She must know that conditions, not "will improve," but are already perfect. She must know that the inharmonies are not "somethings" but are lacks; that all the real substance in her life is of God and is good; and that she and her husband are ceaselessly united with God, who will ceaselessly pour this substance in, if they will open the way by recognizing the existence and presence of infinite good.

(THE END)

PRE-PRAYER-EDNESS

It is not what is passively hoped for but what is actively made ready for that comes to pass . . . If all persons in the world were simultaneously to find a happy solution to all their problems, there would be no world problems . . . The causes of war—fear, hate, greed, jealousy, intolerance—will never be overcome by poison gas or machine guns or battleships or bombing planes.

BY JEAN PHILLIPS

IF ONE OF our legislators were to declare publicly that the way to reach a given place is to go in the opposite direction, the populace would probably rise and denounce him as unfit for office.

Such a theory is absurd on the very face of it, yet absurd as it is, it expresses in effect the idea back of the present use of the word "preparedness." The advocates of preparedness would have us believe that it is an insurance of peace, yet the activity involved is all in the opposite direction.

To prepare means to bring into a state of readiness for, to take the steps leading up to. National preparedness means simply that a nation is in readiness for war that the steps have been taken leading up to war.

But this meaning has been practically reversed, so that now it is popularly supposed to mean that when all nations are fully equipped for war, we shall have universal peace.

To "prepare for the worst" and "hope for the best" is a contradictory way to go about getting results. It is not what is passively hoped for but what is actively made ready for that comes to pass, and it comes as the inevitable result of the steps taken in preparation for it. The trend of world conditions today verifies this unfailing law.

★ ★ BUT WHAT has this to do with you as an individual? You probably desire world peace as earnestly as any one, and like almost every one else you think something should be done about it. But what? It looks like such a tremendous task that you wouldn't know where to begin.

The place to begin the solution of any problem great or small, your own or the world's, is in your own mind. Does it seem like a far cry from the problem of world peace to the kind of thoughts you think? It is not. Because what you think makes conditions. The responsibility for conditions rests squarely upon each one of us by virtue of our creative power. You may doubt that anything you think or say or do could have any effect upon conditions outside your own immediate environment, but when you consider that the collective consciousness, the entire race consciousness is made up of the thoughts and beliefs and experiences of individuals like yourself, you will realize that what each one contributes to that consciousness makes up the sum total of what it is.

You can readily see that if all persons in the world were simultaneously to find a happy solution to all their problems, there would be no world problems. If every one who needs work were to find work at once, there would be no unemployment problem. If perfect peace were suddenly to take possession of the heart and mind of every one, including kings and dictators and presidents, and all the persons who make up the governments

of all the nations, war would become an absolute impossibility.

★ ★ NOT THAT there is much likelihood that this will happen suddenly; it simply illustrates the fact that individual problems culminate in world problems and individual adjustments widen into world adjustments. It is also the key to what you can do about world peace. You can begin at once to make an important contribution to the cause by establishing order and harmony and peace in your own life. Start with a personal preparedness program that will bring you into readiness for permanent peace. The coined expression "pre-prayer-edness" expresses such a state and names the method of attaining it.

A great many people think of prayer as something to be used only in extremities, when circumstances have driven them to the point of desperation. They think of God as a last resort. They pray after trouble has caught up with them and then only when every other possible remedy has failed.

Praying in this agitated frame of mind frequently defeats its own purpose; not because God does not answer but because fear and uncertainty are doors through which it is difficult for the answer to come. If we believe that prayer is of use in times of trouble, isn't it reasonable to believe that it is also a safeguard in keeping us out of trouble?

Wouldn't it be more intelligent to pray while the mind is calm and untroubled and receptive to guidance from within? Wouldn't it be wiser to "pre-pray," to pray before taking action, to make definite preparation for the desired result?

★ ★ THEN WE should be fully prepared to meet any situation, to solve successfully any problem that presented itself. Our contact with the source of all wisdom and

power would clear our mind, balance our judgment, intensify and increase all our faculties and powers.

Nor would these be the only effects. If every one were to adopt the practice of "pre-praying," it would mean that no one would act in the heat of anger, no one would yield to the desire to "get even," no one would be activated by selfishness or envy, or covetousness of his neighbor's possessions; no one would be driven by fear to acts of violence; no one would hate or steal or kill.

None of these things is possible to one who opens his heart and mind to the guidance of divine love, for he is sane, balanced, always in complete control of his emotions. He is so because he knows that he cannot be imposed upon or treated unfairly; he cannot lose or lack anything that is rightfully his. He knows that his heavenly Father is able and eager to give him all that he desires without taking anything from another. He recognizes his own relationship as a child of God, and he recognizes too that all people are likewise children of this same infinite Father. He remembers that men, not God, created boundary lines and nationalism and race discrimination; he sees humanity as a single unit with identical needs and aspirations and rights. In this attitude of mind there is no place for the germ of war to settle and grow.

★ ★ THE CAUSES of war—fear, hate, greed, jealousy, intolerance—will never be overcome by poison gas or machine guns or battleships or bombing planes. All the destruction, all the desolation, all the killing and maiming will never efface these ugly elements from the human mind. Wars for any purpose whatsoever will never truly adjust any misunderstanding, nor satisfactorily settle any disagreement, nor permanently benefit even those who are called the victors. There will always be the vanquished to become the haters and the avengers,

to start the vicious circle whirling again toward the seething vortex of war. All the preparedness in the world of the kind that depends upon armaments will not evoke security, for the very seeds of future conflict are sown in the wake of every war.

"All they that take the sword shall perish with the sword," Jesus said to Peter when he drew his sword to defend the Master. Clearly He voiced an unchanging law that they who take up weapons of violence shall be destroyed by violence. The only way in which the nations of the world can escape being destroyed by war is to cease arming for war.

★ ★ THIS BRINGS us back again to you. You may be a firm believer in disarmament; you may wish that all the mechanism of warfare might be blown to atoms at one stroke, but have you taken the first step toward personal disarmament? Have you disarmed yourself of criticism and unfriendliness and antagonism and resentment? If you have laid down these and kindred weapons of offense, you have no enemies; or to express it positively, you are at peace with the world. It is this kind of disarming that converts the enemy, dissolves opposition, and creates understanding and friendship.

In a world of individuals thus disarmed there would be no thought of defensive or offensive preparedness. Outer security would be the result of an inner preparedness; for "if thou set thy heart aright, and stretch out thy hands toward him . . . thou shalt be stedfast . . . and shalt take thy rest in safety."

How can the heart be prepared except by prayer, except by turning to God with outstretched hands asking and accepting His guidance? How else can the heart know permanent security and perfect peace?

No persuasion is required to convince you that a world forever free of war is greatly to be desired, but

the idea of a personal life of perfect peace may bring several questions to your mind. Would perpetual peace take the zest out of life? Would life become surfeitingly sweet if every one always got on peaceably with every one else? Would it grow into something monotonous like the heaven once imagined where one sat throughout eternity playing a golden harp? Would all the thrill and zest be gone from life if there were no clashes between personalities, no criticism, no argument?

★ ★ YOU CAN answer these questions for yourself by thinking of the happiest hours you have ever known. They were not the hours in which you were arguing or quarreling with some one, nor the hours when your mind was agitated about something, nor even the hours when you were matching wits with some one to prove that you were as clever as he. No. The happiest hours in your remembrance are the peaceful hours. Your most cherished memories center around those hours that were filled with tranquillity, spiritual content, rest of soul. You may have pleasant recollections of times that were crowded with excitement and activity and gayety that could not rightly be called peaceful, but these are not the deeply happy times that you will remember always.

Your never-to-be-forgotten hours were never monotonous because of their serenity; you were never satiated with their sweetness; you never thought their placidity dull and boresome. Looking backward, you think how delightful it would be if they could have been prolonged into days and months and years.

"If only they could have lasted," you say with a regretful sigh. Don't regret the passing of those times. Take them as samples of what life can be, what it will be when you "prepare your heart" for continuously orderly, harmonious, concordant living.

There is nothing humdrum about the "prepared" way

of life. There is real strength and power in such a life. "The peaceful are the strong!" the poet declares.

Let us be peaceful then, and strong. Let us assert unequivocally, with the Psalmist: "I am *for* peace." Let preparedness come to mean "pre-prayer-edness" to us, and this "pre-prayer-edness" a making ready for the coming on earth of the kingdom of the Prince of Peace, who admonished and still admonishes:

"Watch and pray."
"Agree with thine adversary."
"Love one another."

BLESSINGS

And can we doubt His word or fear His will
Who has so far preserved us on our way?
Who does each moment, reassuring, say:
"My rod and staff protection carry still;
I will your need with love's rich substance fill,
Nor once deny you bread for each new day"?
O tender care—that holds us in its sway
In shadowed valley or on sunlit hill!

What wealth of goodness all our life has known
Though our mute lips have never shaped a prayer!
What mercy, unpetitioned, God has shown
Though we His secret presence never share!
What shining vistas will our eyes survey,
What treasures find, when we shall learn to pray!

—Jessie Eberly Thompson

YOUR IDENTITY

You don't have to beg and entreat for health or supply. It is there all the time . . . Evil prophecies have no power over you if you refuse to accept them.

BY JAN DEBONHEUR

"WHO SAY YE THAT I AM?" was Jesus' question to the disciples, and Simon Peter answered and said, "Thou art the Christ." Jesus then "charged them that they should tell no man of him."

Everything in the Bible refers to you. With what do you identify yourself? "Who say ye that I am?" Do you identify yourself with John Doe, the human personality with its limitations, or with the Christ.

Every student of Truth has recognized, even if only in flashes, his divine heritage. The world will tell you that you are only John Doe, a very insignificant person of small account, just as it told Jesus that He was only the son of a carpenter and laughed Him to scorn. But it didn't matter to Jesus, because from His birth He had been about His Father's business and He had become increasingly conscious of the power and presence of the Christ or Father within. What He claimed for Himself He claimed equally for all men. He said, "And greater *works* than these shall ye do." Why is it that these greater works seem to be so sadly lacking in our own experience? It is because we are waverers. Sometimes we identify ourselves with the Christ but more often than not with John Doe.

"Who say ye that I am?" As surely as you identify yourself with the Christ, health, harmony, and success are your birthright. Jesus had no better start than you

have. He was a man of sorrows and acquainted with grief, and He had to rise out of these. But He said, "I can do all things in him that strengtheneth me." Are you claiming or accepting your birthright now?

★ ★ YOU DON'T have to beg and entreat for health or supply. It is there all the time. All you have to do is to recognize it and give thanks. Cease from your struggle—what are you struggling for?—you already have it, you are already there.

God's promises are kept and every word, no matter what its source may be, can be God's promise to you if you accept it as such. People who patronize fortune-tellers by reason of their faith in them accept what they are told as true promises and therefore often see the promises into fulfillment. It matters not whether the promises are good or evil, the fact that they have been accepted makes them operative.

Curses function in the same way and under the same law, and the only power a curse has is the power given it by the person or people who accept it. Evil prophecies have no power over you if you refuse to accept them. Only that which you recognize comes to pass.

The newspapers frequently print stories of families who have been under a curse for generations. The writer knows a woman whose family had a curse placed on it many years ago, and it has been kept alive until the present generation by the acceptance of the various members of the family. They identified themselves with it. In this case all the first-born sons in the family were condemned to die violent deaths. This woman had lost her husband and elder son, and until she became a student of Truth was frightened to death lest her younger son should marry and lose his first-born son.

Now she realizes that this curse was kept alive by the very people to whom it was such a sore affliction. They

accepted it, and so it flourished like the parasite that it was, feeding on the lifeblood of its host.

★ ★ IF NEWSPAPERS, instead of publishing stories of evil, would print accounts of blessings that had been bestowed on families and the wonderful joys that blessings had brought to the people who accepted them throughout the ages, what wonderful reading it would make! But newspapers have printed what they believe suits the public taste, and unfortunately people have been much more prone to accept evil than good.

"Who say ye that I am?" John Doe who is foreordained to die, or the Christ, Son of the living God? John Doe, member of a human family afflicted by disease, or the Christ, and heir to radiant health?

Arise! You need not suffer. But do not look back at past conditions or you will crystallize like Lot's wife. It is only another way of saying, Keep your eye single.

"Who say ye that I am?" John Doe, a very mediocre little person, with no particular talents and therefore very small earning capacity, or the Christ, heir to all God's wisdom, inspiration, and riches? It is written, "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

Your happiness or unhappiness, sickness or health, poverty or riches all depends on what you have accepted as being true of yourself. "Who say ye that I am?" Why not claim your divine birthright and stand firm on it!

Never mind appearances. Make up your mind that nothing shall shake you. Hold fast that which is good, and when you have done all, "see that thou tell no man." Why? Because the world would laugh you to scorn, and even your best friend would probably have doubts about your sanity. Keep quiet and carry on, and very soon your friends will be wanting to know what it is you have which they have not.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9
March 1, 1936

UNITY SUBJECT—*The Exaltation of the Christ.*

\+ + INTERNATIONAL SUBJECT—*Vision and Service.*—Luke 9:28-43a.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37. And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.

38. And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child:

39. And behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely.

40. And I besought thy disciples to cast it out; and they could not. –

41. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

42. And as he was yet a coming, the demon dashed him down, and tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

43. And they were all astonished at the majesty of God.

GOLDEN TEXT—*He that abideth in me, and I in him, the same beareth much fruit.*—John 15:5b.

SILENT PRAYER—*By exalted thought I open my mind to the transforming and transfiguring power of the Christ Spirit.*

The Transfiguration proves beyond question that the mind has power to transform the body and irradiate it until it becomes a recording instrument of glory and exaltation. Always it is "the mind that makes the body rich." Before He was transfigured Jesus "went up into the mountain to pray," taking with Him Peter, James, and John. Faith, judgment, and love, represented by these disciples in order, are all aids to exalted spiritual thought. Just before calling His disciples, Jesus "went out into the mountain to pray; and he continued all night in prayer to God." But when man consciously takes with him these qualities of mind and heart in prayer, he electrifies his body to such a degree that the raiment (the aura surrounding the body) shines with dazzling light. That the

Christ is "the light of the world" is then seen to be literally true.

"*The light* which lighteth every man, coming into the world" is the light of faith, the light of love, the light of intelligence and perception combined in balanced measure in the Christ life. Spiritual light shines forth most radiantly in prayer in which both mind and heart make union with the Most High.

All mental action radiates intelligence. When pure spiritual understanding is united with love, the result becomes visible to the spiritually quickened as rays of light. Occultists have always held that the aura or characteristic light in which each individual lives, moves, and has his being is visible to them, and modern science is recognizing the validity of the claim. More than fifteen years ago the French scholar Jules Romains declared that "there can exist in man higher or lower mental functions of which common experience gives no idea, and which remain to be discovered." Transfiguration is the supreme phenomenon of this kind, making spiritual thought visible not merely in the face, where the record of mental action is usually observed, but in the entire body.

Some years ago a well-known magazine published an account of the photographing of the aura surrounding a young girl. According to the account the aura appeared as a pure white light. The character of mentality determines the character of the rays given off by the individual. Those whose minds are submerged in the sense realm surround themselves with a dark cloud which discernment and understanding cannot penetrate. "He that walketh in the darkness knoweth not whither he goeth." Those whose mental action is of a high order give out rays of light, especially if the soul qualities are in harmony with the mental development.

"The delicate blood
Spake in her cheek, and so intensely wrought

That one might almost say her body thought." The body does think, but its thought processes are mainly subconscious. The Christ body is capable of conscious thought. At the peak of its expression the law of cause and effect (Moses and Elijah) becomes clearly visible, and spiritual man knows and understands the course that he is to take. Moses and Elijah "appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem."

When we begin true prayer, faith, love, and wisdom are "heavy with sleep" in us, but as we exercise our I AM power in exalted thought, these faculties grow more active. Faith, in its unenlightened state, sees cause and effect as but little related to the I AM, and would separate them in thought. Peter wished to "make three tabernacles" instead of one. The Christ life transcends cause and effect and through observance of Truth controls the desires of the heart. Out of the cloud divine wisdom makes itself heard, saying, "This is my Son, my chosen: hear ye him."

The mind cannot express the revelations of Spirit to the ears of sense, for spiritual things must be spiritually discerned. Jesus therefore warned the disciples against saying anything of the Transfiguration until after the Crucifixion and Resurrection, when they would be stirred to new depths of understanding by the experiences they were to witness.

When the mind is lifted up by the act of prayer there follows a descent of power into consciousness. The Christ in man then casts out the demon of sin and evil which the nine faculties, unaided by the concentrated effort of the I AM, find too difficult to exorcise. Fear and other personal error thoughts crystallize around the will of man until he is at the mercy of the resulting state that he has allowed to develop in himself.

The "majesty of God," which frees man completely from all his error habits and their effects, is cause for

astonishment only to the one who lacks spiritual understanding. Those who are earnestly trying to uncover the Christ light in themselves and turn it on their course as a guide, know that all things are possible to those who believe, and who practice their belief.

QUESTIONS

1. What part have faith, love, and wisdom or discrimination in the exaltation of the thoughts and through them the entire man?

2. Jesus told His disciples that they were the light of the world. What was His meaning?

3. What do you understand by the term "aura"?

4. What is "transfiguration," and what results follow it?

5. Whence came the power to cast out the demon that had resisted the efforts of the nine disciples left behind by Jesus?

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Lesson 10 UNITY SUBJECT—*The Kingdom That Is*
March 8, 1936 *at Hand.*

\+ \+ INTERNATIONAL SUBJECT—*Jesus Teaches Neighborliness.*—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*—Luke 10:27.

SILENT PRAYER—*In fulfilling the law of love I become whole-souled, and realize the power of the Christ life within me.*

In man's search for well-being he finds that he must satisfy two phases of his nature. First, there is in him the lawyer, preoccupied with the external keeping of rules and requirements laid down by custom and upheld by the weight of tradition and public opinion. Then there is the pioneering spirit that urges man to launch out on the wings of his own thought and interpret the Truth that he discerns in a way that will be practical and applicable to himself. Both tendencies are concerned with Truth, but the former at second hand, whereas the latter bears the mark of original, creative thought.

The conservative bent in us leads us to distrust our original, inner, or intuitive side. On this inner side of our nature the Christ Spirit prompts us to prove all things

and hold fast what we prove to be good. It does not discredit the moral law, but fulfills it in the spirit as well as the letter, knowing that "if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Without keeping the law of life and developing sufficient understanding to foresee effect in cause, no one can rise from the dead level of sense consciousness to newness of life in Christ, for the moral law and intuitive wisdom (the prophets) form a part of the truth of the Christ consciousness.

When one who is aware only of external forms of morality and goodness inquires of the indwelling Christ what he shall do to inherit eternal life, the Christ reminds him to look again to the law in which he trusts. He can keep the law in the letter and fall short of eternal life, or he can observe the spirit of the law and live. That spirit is the neighborly spirit. Our capacity for neighborliness is the test of our love for God. Neighborliness is a whole-souled state that takes thought for the nearest need and works to supply it. The need may be apparent in another or it may exist in one's own consciousness.

The inner neighbor is that part of man's mental life which leaves the spiritual side (Jerusalem) and journeys towards the material (Jericho). In the course of this journey man's thoughts are robbed of peace and left stripped of all that makes life free and independent. Not to ignore this prostrate part of his nature, but to direct the love of his heart toward it and restore it, is clearly his first interest. He is to love his neighbor as himself and to love himself as he would love a neighbor who is in urgent need of his care.

Spiritual love is first of all thoughtful and unselfish. It fills the apparent need faithfully, impartially for the one as quickly as for the other. It spends cheerfully all that is required, and pledges its continued care in the fu-

ture, as long as it may be needed. In order to love his neighbor as himself man invokes the one presence and the one power in the universe to manifest itself in him as a loving presence, a healing presence, a strengthening presence. The formalist in him does not then taunt him with the saying "Physician, heal thyself," for he radiates health and the abundant life, which is life eternal.

The Good Samaritan did not ask whether any one before him had passed by on the other side or whether there might be danger of attack from ambush if he stopped to render aid to the prostrate traveler. He performed a spontaneous act, giving thought only to the call to service. Love is whole-souled and straightforward. It takes no account of ifs and ands, but concentrates on the present opportunity to help. We can help ourselves more than we realize if we will but use similar original thought and concentrate on the one thing needful.

We all have life, but the one who wishes to know eternal life must do so through love. Thus he binds up life's wounds, his own as well as those of others. Love alone repairs the ravages of fear, the robber that defeats us in our quest of dominion. The robber of false appetite also preys upon the body and despoils it of its powers. To build it up after it has been set upon and beaten by this enemy requires the power of pure thought and the constant vigilance of devotion.

To show mercy is to be compassionate towards the helpless. Man's body is at the mercy of his thoughts and feelings. If he thinks and feels constructively he builds up a robust body, which repays him by serving him perfectly. If the stewards of the body prove unfaithful, man pays the penalty in disease and death. The intemperate man is ignorant of the truth that sustains the body, and his portion is that of an unbeliever. The believer applies his understanding to the business of living, and his reward is an increasing consciousness of eternal life.

QUESTIONS

1. What in man is represented by the lawyer who made trial of Jesus?

2. Distinguish between the moral law and the law of Christ.

3. What is the test of our love for God?

4. Is one's neighbor always another individual than oneself? If not, explain what is meant by the "inner neighbor."

5. Name the robbers that prey upon the body.

6. How can one be merciful to oneself as well as others?

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Lesson 11
Mar. 15, 1936

UNITY SUBJECT—*Learning the Language of the Kingdom.*

\+ \+ INTERNATIONAL SUBJECT—*Jesus Teaches His Disciples to Pray.*—Luke 11:1-13.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine is come to me from a journey, and I have nothing to set before him;

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek,

and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or *if* he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT—*If we ask anything according to his will, he heareth us.*—I John 5:14.

SILENT PRAYER—*I lift up my soul unto Jehovah, and He communes with me in spirit and in truth.*

The kingdom of heaven is at hand, but before any one can enter into it and be at home in its atmosphere he must be able to speak the language of the realm. That language is prayer. Through prayer man communes with God and learns the law of the state that he aspires to reach.

The abundant life that Jesus came to reveal is available only to those who learn to elevate their thought and feeling above the level of the sense consciousness. The elevated life is the abundant life. Comparatively few are elevated above their fellows by the advantages of birth and breeding. A larger class is elevated by the possession of superior intellectual powers. But every one may be elevated through prayer, and that is the true elevation. The only condition is that one learn to pray aright.

Like every other act in which man excels, the act of prayer is one that must be learned. It is learned most readily through communion with God in silence and meditation, just as the little child learns to talk by repeated efforts to talk. Jesus prayed constantly, devoting whole nights to solitary communion with God. He became so filled with God consciousness that He could be alone with God while in the presence of His disciples. "It came to

pass, as he was alone praying, his disciples were with him." He prayed also in the company of His disciples or the multitude, as at the grave of Lazarus. Before taking food He blessed it, thus elevating the feeding of the physical body to the plane of gratitude, appreciation, and thanksgiving. He filled every physical act with spiritual significance by reason of prayer and acknowledgment of the Father's presence and approval.

The prayer that Jesus taught His disciples is a simple one, covering elementary truths, but when we realize its full meaning we shall reach a high stage of spiritual development. First we acknowledge God as the one source of all that is true and real. The whole spirit or Holy Spirit is the universal consciousness of Truth. "Hallowed be thy name." As we realize the immanence of this Spirit in us, we enter it consciously and it takes possession of our mind.

To remember God on special occasions is easy enough, and natural. To remember Him habitually is the test of true culture, of the elevated mind and heart. "Give us day by day our daily bread." The daily round, the common task requires more grace in the doing than does the rare heroic deed or the meeting of the occasional crisis. The reward in inner satisfaction and peace of mind is also greater in the one than in the other.

The prayer for daily bread is an acknowledgment that all our needs are supplied in the inner kingdom. Through faith in this kingdom we gain understanding and are lifted up above the plane of doubt and uncertainty on which the mind of sense seeks and finds not.

Prayer develops poise and balance in man, and these form the equilibrium of divine law. Prayer convinces us that the one life is shared by all in proportion as all maintain the open mind. Apart from forgiveness, open-mindedness is an empty term. As we forgive others, we obtain forgiveness for our own shortcomings and sins.

The Christ consciousness is individualized in man, but each individual who enters it does so through disinterestedness. A higher state than that of the self must be reached, namely that of mankind. The prayer "Thy kingdom come" is a prayer for all men.

The temptation against which the one who practices prayer must be on his guard is twofold. First, he may through excess of zeal allow his feelings to outdistance his understanding. In this case he becomes a fervent worshiper, begging, pleading, or thanking a God entirely outside his ken. Secondly, he may become oversure of himself, like the Pharisee who "prayed thus with himself" instead of praying to God. It is true that "the greatest soul is ever the simplest and the humblest," and he who once touches the hem of spiritual consciousness knows that that infinity outreaches his power of comprehension and that he has more and ever more to learn.

Faithful perseverance in prayer avails much in effectualness. The student who learns a foreign language devotes many hours to systematic study. He masters the grammar, the forms of expression that convey meaning, and commits to memory lists of words and idioms. He translates sentences from one language into the other. Finally he learns to think in the other language. In order to think the thoughts of God after Him, the student of Truth likewise must practice the presence of God; and prayer and meditation are the means to this end. Through persistent practice the habit of concentration is formed. The affirmative state of mind, once established in the student, is his first real step in understanding.

God is infinitely wiser and more powerful than any impulse or desire of ours. We cannot ask more than He can give. When we ask in faith, in courage, in humility, in purity of heart, forgiving any who may have wronged us, we ask in the language of the kingdom and receive in reply the gift of the Holy Spirit.

QUESTIONS

1. How does man commune with God?
2. Define the abundant life and explain whether or not it is available to all.
3. How does one learn to pray the effectual prayer?
4. Explain the meaning of "Hallowed be thy name."
5. What does the prayer for daily bread cover?
6. Why does it benefit us to forgive others?

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Lesson 12 UNITY SUBJECT—*Relative and Absolute*
Mar. 22, 1936 *Values.*

\+ + INTERNATIONAL SUBJECT—*Jesus Teaches True Values.*—Luke 12:22-34.

22. And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat; nor yet for your body, what ye shall put on.

23. For the life is more than the food, and the body than the raiment.

24. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

25. And which of you by being anxious can add a cubit unto the measure of his life?

26. If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

27. Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

28. But if God doth so clothe the grass in the field, which to-day is, and tomorrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?

29. And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

31. Yet seek ye his kingdom, and these things shall be added unto you.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.
34. For where your treasure is, there will your heart be also.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*—Matt. 6:33.

SILENT PRAYER—*As I keep faith with the divine law I gain dominion over the works of God.*

Comparisons are odious only when they emphasize what is personal, belittling, or derogatory. When they are made for the purpose of encouraging us, teaching us to see life intelligently or to increase our faith, they are of great value. In the latter sense Jesus made use of comparison in the teaching given in this lesson.

To consider the subjects of food, shelter, and clothing not with anxiety but with confidence and trustfulness is a fundamental principle that we must master before trying to use our understanding of Truth in the solution of more complex problems. Food, shelter, and clothing are man's elementary material necessities. The birds, equipped only with instinct, find their habitat without fail under an unerring law and are provided for according to their needs. Man, equipped with the capacity for conscious faith in God as his supply, in addition to the gifts of reason and intuition, can adapt himself with greater ease and equal certainty to the world in which he lives and through which his supply comes. He works with God when he uses his faith to keep his mind clear and untroubled.

The life is more than the food. It is the opportunity to awaken the dormant powers and make them as unerring as the instinct by virtue of which the simpler forms of life exist. The body is more than the clothing. It is the instrument with which man puts his forethought into action in sowing and reaping, in building storechambers and

barns, in justifying the use of his reason, and in capitalizing his intuition. Through these, added to his faith in the power of the divine Spirit to care for him, he proves his superior value. An entire species of bird may become extinct through the inadequacy of instinct to adapt it to sudden shifts in climatic conditions or to warn it of new perils. Man can adapt himself to such conditions as he does not change to suit himself through lending himself as a channel to Spirit. Thus he survives as a fit example of the power of God expressed in and through him.

A little reflection convinces us that anxiety is utterly without value to us. Anxious thought breaks down the body cells, disorganizes the unity of thought action, and actually shortens man's span of earth life. Instead of enabling him to live longer, worry cuts him off prematurely. "If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" If worry does not avail to strengthen man's hold on life, which is his strongest instinct, it will not work in the detail of supplying his material needs.

The vegetable kingdom is the lower of the two groups of living organisms. The lily, a member of this kingdom, utterly lacks perceptive power. Without even the rudiments of consciousness, it cannot worry over the weather or plan ahead for suitable soil in which to grow or provide for fertilization at the proper time to insure seeding. All these things are essential to its development and perpetuation. Yet its needs are supplied, and the perfect beauty of the flower is proof of the overguiding will that causes it to grow true to form. The overguiding will works the more perfectly in proportion as it is given free and unhindered course. The unconscious lily yields itself completely to the law of its being.

Conscious man, a member of the kingdom of God, through forgetting his divine birthright of freedom, labors in externals and undertakes to clothe himself through

personal effort alone. The result even in the man of strongest will (Solomon) falls short of the perfection that offers no obstruction to the working of the law.

The flower is for a day; man is for eternity. The beauty of the flower is perfect but fleeting. It is a symbol of the infinite care and perfection evident in life in even its least significant form. The beauty of man is his character, a flower that he helps God to cultivate in him through faith. Without faith he cannot allow God a free course in his life but interferes by his anxious thought.

Character is a species of beauty peculiar to man. The Infinite puts His seal on him in the action of his mind and soul. The highest act of creation, requiring the joint work of Creator and creature, is reserved till last. For that work consciousness of Truth in man is necessary.

The doubtful state of mind may be compared to a body of water ruffled by the wind. No clear reflection of overarching sky can be imaged on its surface, no view can be had of its depths. Doubt and uncertainty blindfold man to the power of God residing in the kingdom of spiritual certainty. This kingdom he is to seek, giving up fear, love of material wealth and power, and whatever else interferes with his task of perceiving and grasping the absolute values of life.

QUESTIONS

1. Why should we master the use of faith in matters of food, clothing, and shelter first of all?
2. In what respects is man better fitted to cope with his environment than mere creatures of instinct?
3. Can faith be made instinctive? If so, how?
4. In our search for the kingdom of God, what lesson can we take from the vegetable kingdom?

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Lesson 13 UNITY SUBJECT—*Studying the Kingdom.*

Mar. 29, 1936 INTERNATIONAL SUBJECT—*Jesus Explains the Kingdom.*—Luke 13:18-30.

18. He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?

19. It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

22. And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

23. And one said unto him, Lord, are they few that are saved? And he said unto them,

24. Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;

26. Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets;

27. And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

28. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

29. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

30. And behold, there are last who shall be first, and there are first who shall be last.

GOLDEN TEXT—*They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.*—Luke 13:29.

SILENT PRAYER—*I bring all my thoughts into obedience to the Christ.*

That the kingdom of heaven is a certain consciousness or state of mind rather than a place is apparent from the parables of Jesus. The mustard seed is chosen as a symbol

of the kingdom because of its phenomenal growth from one of the tiniest seeds to a great plant. In like manner the mind, when it receives the truth of life in honesty and sincerity and holds fast to the thought embodying this truth, causes Truth to spread throughout the consciousness.

A student takes for meditation the statement "God is love." He may have heard this statement many times before without giving it any thought whatever. His mind was not ready and the words fell on his ear as so much meaningless sound. When he actually turns his mind on the thought however and begins to meditate on it, he sees that the kingdom of heaven within him is the state in which he feels impelled to love others by keeping them in the same warm regard that he feels for himself. God in him is the love that he expresses impartially, as a matter of principle, through service and without thought of reward. As the student realizes that what he gives, not what he selfishly expects to receive from others, is love, his understanding of Truth increases. The mustard seed sprouts in his own garden. But the increase in spiritual understanding at this stage is slight compared with the tremendous growth he experiences when he puts his understanding into daily practice serving others, taking thought for them, declaring the truth for them silently, regarding them as sons of the Father.

The parable of the leaven teaches the same lesson of increase under the law. The power of right thought consistently and persistently held is past all measuring. A thought of good will for others held regardless of their attitude toward oneself puts one at ease in one's mind. Not only so, but eventually such a thought permeates the consciousness of others and creates a general atmosphere of peace and harmony. Of itself meal has no power to increase, and neither is the relation between man and man capable of changing automatically from hatred and discord to harmony, peace, and mutual satisfaction. Good will must

occupy the thought of the one for the other. An intention to let bygones be bygones and to start anew as if no unpleasantness had ever occurred at once alters the relation, relieves the stress and tension in the mind of at least one of the two; and if persisted in it will so leaven the feelings of both that a new and satisfying understanding will come about between them.

The "narrow door" is the faithful will to apply from day to day and from hour to hour all the understanding of Truth that one has. An academic or intellectual understanding divorced from daily conduct does not avail to admit any one into the kingdom of Truth. The power to perceive what is true and right is but one measure of meal. The power to hold the thought true to what has been perceived is a second measure, and the power to keep the deed in harmony with the thought is a third. "The deed is everything, the glory naught" is a true saying, for the importance of performance cannot be overestimated by the seeker after the kingdom. When the deed arrives punctually on the heels of the thought, right habit follows faithfully the repetition of the deed and man enters the door of salvation.

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Getting into the kingdom is as simple as that, and as difficult. Simple, because every one knows that he should do his best. Difficult, because the personal consciousness causes him to want to do otherwise, postponing the keeping of the word to some time when he thinks conditions will be more favorable. That time comes only to the one who begins to do right regardless of conditions and limitations and continues steadily in that course. To strive to enter the door is to work one's way through, not to glide through mechanically without effort. The kingdom of heaven is at hand, and those press into it who keep faith with understanding.

Without giving the matter much thought, almost any one may declare that he wishes to enter the kingdom of heaven, but many wish to take in with them thoughts and attributes that debar them. "Many . . . shall seek to enter in, and shall not be able." The pride of life is a highly cherished obstruction, as are personal achievements and influence. "We did eat and drink in thy presence, and thou didst teach in our streets." In the realm of spiritual power personality counts for nothing. "I tell you, I know not whence ye are." The struggle to cast off the claims of the personal brings "the weeping and the gnashing of teeth," but until man rids himself of every vestige of the lower he cannot belong utterly to the higher.

QUESTIONS

1. Why is mustard seed a symbol of the kingdom?
2. Explain how the leaven of good will brings harmony out of discord and misunderstanding.
3. What is the narrow door to the kingdom?
4. What part has love in admitting one to the kingdom? In whom does the Christ consciousness abide?

HEALING THOUGHT

God and man, heaven and earth, and all the healing powers that be now unite in healing me.

PROSPERITY THOUGHT

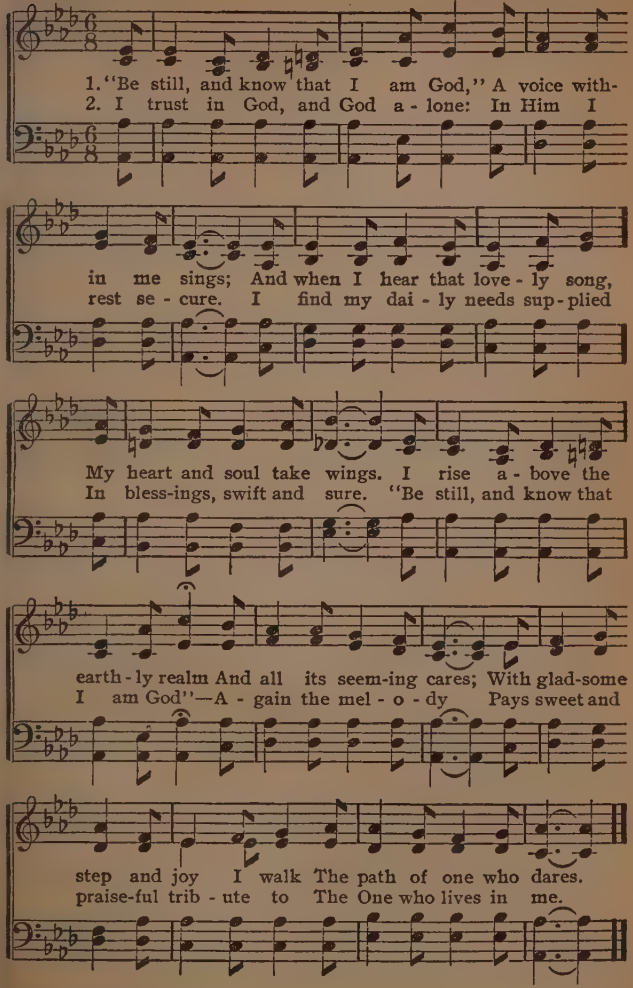
The righteousness of the kingdom of God is perpetually pouring its plenty into my mind and my affairs.

USE FROM FEBRUARY 20 TO MARCH 19

BE STILL AND KNOW

Words by
MAY BARNES WIGHT

Music by
ALICE MORSE GLOVER


1. "Be still, and know that I am God," A voice with-
2. I trust in God, and God a - lone: In Him I
in me sings; And when I hear that love - ly song,
rest se - cure. I find my dai - ly needs sup - plied
My heart and soul take wings. I rise a - bove the
In bless-ings, swift and sure. "Be still, and know that
earth - ly realm And all its seem-ing cares; With glad-some
I am God"—A - gain the mel - o - dy Pays sweet and
step and joy I walk The path of one who dares.
praise-ful trib - ute to The One who lives in me.

SACRAMENT OF SOLITUDE

By Jessie Wilmore Murton

Let us go far away from man-made things,
Beyond the reach of every fretful cry,
And look upon the miracle of wings,
Glory of autumn trees and burnished sky!

The fragile aster, with its wondering orb
Of blue uplifted bravely to the frost,
Shall be a star of hope against the drab
Of dull gray twilights, when the way seems lost;

And bittersweet, in scarlet clusters hung
Upon some ancient wall of crumbling stone,
Shall flame a banner of high courage, flung
A challenge to winter that we make our own.

Here we shall find a moment's respite where
No man-made touch may mar, no voice intrude,
And shrived of all our little irking care,
Drink deep of God's sacrament of solitude!

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

JEHOVAH-NISSI IS MY BANNER OF SPIRITUAL UNDERSTANDING, AND TRUTH REVEALS ITSELF TO ME.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS UNITY, KANSAS CITY.

Health and Prosperity

The Bible contains more high mysticism than all other books. But it requires study of certain fundamental spiritual principles to discern it. Spiritual things are spiritually discerned. Unless you call upon your own innate spiritual light you cannot appreciate the spiritual insight of those who wrote the books of the Bible.

The idea that all Bible writers were equally inspired is fallacious. They were from every walk of life and their inspirations were modified by their own mental bias as well as their surroundings. Again some of the most appealing revelations of fundamental principles are undoubtedly cumulative. Although Moses was a trained mystic and inspirational writer, he did not originate all the allegories found in the books that bear his name. It is obvious from the testimony of religious records antedating the Hebrew Scriptures by thousands of years that Moses compiled and edited for the benefit of the Israelites.

This discovery does not detract from the truth or importance of the writings, but greatly enhances them. The very fact that these sacred writings have been preserved for untold ages points to them as possessing unusual value and as conservers of worth-while knowledge.

Studying the Bible in the light of the discoveries of modern science, we are amazed at the scientific accuracy of the statements in the early chapters of Genesis. Have men in past ages been wiser than those of the present, or were they inspired beyond their understanding? For example, in the 3d verse of the 1st chapter of Genesis, God created the light on the first day, yet the sun, the supposed source of light, was not created until the fourth day. This supposed error in the orderly creative process often has been cited as evidence of crudity by Bible critics. But the very

modern scientific discovery that the sun is not the source of light, that the sun merely radiates the light that originates in universal etheric waves proves that Moses was right. So what we call light is not the real light, but a luminous effect produced in our earthly atmosphere. So also all life originates in the ether, and not in the earth, where scientists have vainly sought it. When science admits, as it eventually will, that every atom of ether is moved by omnipresent Mind, we shall have in the Bible a complete spiritual cosmogony.

The Bible is a perpetual revelation to truth seekers on account of its allegorical character. This is especially outstanding in Genesis, which veils in names and ordinary incidents some of the great truths of creation. The names of the Divinity are not all the same in the Hebrew. Elohim God represents the original Mind in creative action. *El* means the strong and ever-sustaining One, and *alah,* to swear or formulate by the power of the Word. Here also is implied plurality of attributes in addition to masculine and feminine qualities. *Elohim* thus represents the universal principle of Being designing all of creation. In the 2d chapter another name for God is used—Jehovah God—metaphysically representing the executive power of Elohim. This name is also rich in its occult significance. *Yahweh* is the original form and its meaning is "the self-existent One" at work or becoming known or revealing Himself to His creation and through His creation. Yahweh revealed Himself to Moses as "I AM THAT I AM." He reveals Himself to every one of us according to our needs when we call upon Him. He revealed Himself to Jesus as the Father within.

The Hebrew teachers gave compound names to Jehovah to meet every situation. That is, they invoked His I AM presence as a creative factor in producing the thing needed. When they needed supply, they invoked Jehovah-jireh, "Jehovah will provide." Jehovah-rapha

is "the Lord that healeth thee." Jehovah-shalom is "the Lord our peace" or "the Lord send peace." The whole world needs peace today as never before and it will not be ushered in until men call upon the name of Jehovah.

It may sound foolish in the sight of men for a small group of people to call upon Jehovah-shalom to make peace in the midst of war, but greater miracles have been performed. Jehovah-shalom will save us from personal worry and fear of future ills. It was the Jehovah-shalom in Jesus that proclaimed, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

Remember also that the all-supplying One is made manifest to each of us as a particular Spirit of supply. His name in the Bible is Jehovah-jireh, God our resource. Unify Jehovah-shalom in your consciousness with Jehovah-jireh, and you will send out an omnipotent call for prosperity, even a demand that will not and cannot be denied.

HEALING THOUGHT

Jehovah-shalom gives me peace of mind, and I am harmonized and healed.

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PROSPERITY THOUGHT

The peaceful presence of Jehovah-shalom relieves me from financial anxiety, and Jehovah-jireh fills the coffers of my mind and affairs.

USE FROM MARCH 20 TO APRIL 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ THE HELP that I have received through your prayers is incalcuable, and I am expressing my deepest gratitude. The abscess in my face has disappeared, and other unfavorable conditions are working themselves out satisfactorily. I am most thankful for your help.—*B. N., Willimantic, Conn.*

■ ■ SEVERAL WEEKS ago I wired you for prayers for my little son, who had an attack of dysentery. I am happy to tell you that only an hour or so after I asked for your help the boy grew much better, and in a day or so he was quite himself again. I am inclosing a love offering with my gratitude.—*A. W., Grahamsville, N. Y.*

■ ■ SOME TIME ago I wrote to you for prayers. I had been taking treatments for heart trouble. Upon going to a hospital recently for an examination, I was told by several doctors that there was nothing wrong with me. I am also much freer from the fear and nervousness that almost completely possessed me. I am trusting in the Father's love and wisdom and feel sure of His help. I thank you for your continued interest and help.—*C. H., Washington, D. C.*

■ ■ SOME TIME ago I wrote to you for prayers. At that

time I expected to have an operation. Last week I found that an operation was unnecessary. The doctors were amazed and said a miracle had been performed. I know that I was healed through God's love. I am very, very grateful for your prayers in my behalf.—*L. D., Long Island City, N. Y.*

■ ■ SOME TIME ago I asked for your prayers in curing a tumor. I wrote in great mental distress. About two days after I mailed my letter I felt as if a great weight had been lifted from me, and from that time on I grew better. I am inclosing a love offering; and may God bless and prosper you in your great work.—*R. O., Columbia City, Ind.*

■ ■ THE CARBUNCLE about which I wrote you is completely healed. The surgeon said it was quite miraculous. Thank you and bless you for your help, which was wonderful and deeply appreciated. Please accept the love offering inclosed with my love and gratitude.—*E. L. F., Frankfort, Ky.*

■ ■ I AM SENDING you a love offering with my grateful thanks. Five doctors told me I had a cancer on my forehead. I wrote you for prayers. I am indeed happy that the so-called cancer has healed, and not a scar is left to tell it had ever been there. Thank God and Unity.—*Mrs. A. A., Corinth, Ky.*

■ ■ SOME TIME ago I asked for your prayers that my eyes might be healed and strengthened. I am happy to tell you that they are now strong and clear, and I thank you for your help. You may discontinue your prayers. Please accept the inclosed love offering with my blessing. —*A. C., Birmingham, Ala.*

■ ■ SEVERAL months ago I wrote to you for prayers for a condition of arthritis. I want to thank you for the help

you lovingly give me always in my hour of need. I can report good progress. I can now walk some without a crutch and have been spared the suffering that most arthritis patients have to contend with. God bless you and your wonderful work is my daily prayer.—*B. B., Barstow, Calif.*

FILLED WITH PLENTY

■ ■ I AM INCLOSING a love offering with my sincere thanks. God bless you all. Since you started prayers for me I have more work than I can take care of. I thank you deeply for your help.—*Mrs. J. M. N., Pittsburgh, Pa.*

■ ■ I WANT to thank you for your prayers. The very day I mailed my letter to you I got my first call to go to work. God has not only been good to me financially but in a number of other ways through the understanding of Unity. You may discontinue your prayers for me. I am very grateful.—*R. S., Denver, Colo.*

■ ■ I AM HAPPY to report much progress financially. Checks have been coming in from many sources, and my husband has had a raise in salary. The greatest and most wonderful blessing, however, is our increased faith, understanding, and appreciation of spiritual Truth. For all these manifestations of good we give our most grateful thanks to God and to our good friends at Unity.—*Mrs. H. M., Elmhurst, N. Y.*

■ ■ I AM GRATEFUL that your prayers have opened the way to a solution of my financial problems. I have secured a splendid position as sales director of a large company with very satisfactory salary. Thank you very much, and may God bless and increase your helpfulness.—*E. W., Springfield, Mass.*

■ ■ SEVERAL months ago I wrote to you for prayers. I

am happy to tell you that the very day you answered my letter I received a call to go to work. I am so thankful for the knowledge of the wonderful way in which God answers prayer. Your prayers were answered before they were made, it seems. I thank you for your kind help. —*G. H., Philadelphia, Pa.*

HE SHALL HAVE ABUNDANCE

■ ■ MY HUSBAND has not lost a single day's work since I started to use the prosperity bank drill. Please send me another bank. I truly thank God for His help, and I am grateful to you for your prayers with me and for me.—*B. P., Los Angeles, Calif.*

■ ■ I AM GRATEFUL for the prosperity that has come to me through the prosperity bank drill. When I wrote you for a bank, I had no income whatever, but I trusted to God to open a way for me, and truly He did. I have received a check weekly for my needs ever since. I am very thankful for your help and prayers.—*L. S., Pittsburgh, Pa.*

■ ■ I FEEL THAT the prosperity bank drill is more responsible than anything else for the confidence and thankfulness of my attitude each day. I have learned to know the abundance of other than material things lately, for I am building up great resources of energy, love, and joy in my work and life. My prayers and blessings are ever for the increase of your good work.—*J. V., St. Paul, Minn.*

■ ■ FOR SOME time I have wanted to tell you how the prosperity bank drill has helped me. Through its use my faith has been tremendously strengthened, and I am learning to know that God is now manifest in my life and affairs as supply; also that I am unified with the one living substance. In this way and by praising and giving thanks

and acknowledging God as the source of all good I am overcoming fear of lack, disease, and failure. So you see what a wonderful blessing your teachings have proved in my life.—*S. S., Westville, Natal, S. Africa.*

SEARCH THE SCRIPTURES

■ ■ THANK YOU again for your kind and helpful letter; also for the annotations you sent with the returned lesson. I have been making use of these teachings every day and find my faith in God as the one presence and power increasing. Thank you for your blessings, and may God bless you.—*L. H., Sagle, Idaho.*

■ ■ THE FURTHER I progress in the study of your course the clearer my conception becomes of the reality of life. I really feel that the light I have received is greater than would be indicated by what I may be able to express in talking or writing. I am looking forward with interest to the next lesson. May the new year bless your work with continued success.—*H. J. N., Spokane, Wash.*

MY HELP COMETH FROM JEHOVAH

■ ■ WEEKLY UNITY is small in size, but big in the uplifting and loving thoughts that it carries. It always makes me strive harder to rise above the discordant things in life. May God bless you!—*B. H. P., Chicago, Ill.*

■ ■ IT IS A SWEET, small voice that comes to every one who reads *Unity Daily Word*. It is very helpful. When first I made acquaintance with this little magazine I was at the Lion Mansion Hotel in Brighton, Sussex, England, where I found it on a table in the hotel lounge.—*C. H. J. H., The Hague, Holland.*

■ ■ I CONSIDER *Wee Wisdom* the very best children's magazine published, and I wish all children could enjoy

it as mine have done.—*Mrs. E. R. G., Pomona, Calif.*

■ ■ THE *Metaphysical Bible Dictionary* is a wonderful help—something that I have wanted very much and am very thankful to have.—*I. G., Joliet, Ill.*

FREE FROM CARE

■ ■ I WISH TO express my sincere and heartfelt thanks for your help and prayers in aiding me to reach my present condition of health and victory over the liquor habit. I have been completely changed, have a different outlook on life and no desire for intoxicants.

Through your prayers and those of my friends and family I have broken the habit completely for all time. You have done much for me in the past, and by my own efforts with your aid I know that I shall succeed in all my undertakings.—*H. S., Des Moines, Iowa.*

■ ■ I CANNOT begin to tell you how much you have helped me. I used to worry a great deal about my family, fearing accidents, but I am freed from that now, for I know that God watches over them and keeps them safe. In every way you help me to have faith, or rather to express my faith. I am happy and thankful for every expression of God's love.—*Mrs. L. B. M., Claremont, Calif.*

COME . . . HEARKEN UNTO ME

■ ■ IT IS SEVERAL WEEKS since I received your beautiful letter of inspiration and encouragement. I can never express my thanks for your guidance. You give me strength and comfort every hour of the day. God bless you all for your prayers.—*C. B., Mir Oriente, Cuba.*

■ ■ I AM HAPPY because of your prayers and the divine guidance that makes my life more perfect. I give thanks for your kind help, and may God bless your work and

make it more fruitful each day. I thank God for leading me to study the Unity teachings and for the help I have received on my way toward right thinking. I am inclosing a love offering with a very grateful heart.—*M. L., Winona, Minn.*

LOVE ONE ANOTHER

■ ■ I AM UNDERSTANDING more and more of God's wonderful care for me and mine; for we have peace and harmony beyond any words to express. I thank God and Unity for this great blessing, and may your work progress as never before. God bless you.—*A. K., Detroit, Mich.*

■ ■ I WANT TO express my gratitude for all the blessings I have received since I last wrote to you. My home is filled with harmony and peace, and in my husband's new business things are working out to perfection. I am very grateful for your help.—*Mrs. C. M. B., Salt Lake City, Utah.*

■ ■ I WANT TO thank you for your prayers. My home is filled with peace and harmony, and I see God in everything. The change came even before your letter reached me. Thank God for Unity. God bless each one of you. —*F. P., Orlando, Fla.*

HE IS MY REFUGE

■ ■ YOUR PRAYERS have been my salvation. Had it not been for your teachings, through which I really learned to know God, I should have been lost. I am now in perfect health, my husband has a good position, and I have been able to help several others to see the Truth. Thank God, and thank you.—*I. P., Long Beach, Calif.*

■ ■ How I have enjoyed your letters of the past two years, and I have been abundantly blessed through your

prayers. From a broken-down, miserable creature I have now become a healthy and happy one. Your literature fits into my life and teaches me to face all its problems in such a beautiful and simple way that I know it is right. I am grateful to you from the bottom of my heart.—*Mrs. W. H. R., Lethbridge, Alta., Canada.*

UNTO US A CHILD

■ ■ YOUR MOTHERHOOD lessons and your prayers when my baby daughter was born proved of wonderful help to me. I had a quick and easy delivery, and my baby is strong, healthy, and happy. I wish all prospective mothers could realize the benefit of your help. I praise God for His goodness, and I am indeed grateful for the faith the Unity teachings have instilled into my heart and mind. I am inclosing a love offering.—*Mrs. J. D. G., Kansas City, Mo.*

HIS TRUTH IS A SHIELD

■ ■ WE HAVE just been through an ordeal. Our home is situated in the Santa Monica Mountains, and as you have probably read, forest fires have been raging all around us. Many times during the past six days and nights it looked as though our home would go in the flames. We vacated the house, and prayed constantly. Praise God, our home still stands. God bless you all. Your prayers are a constant help.—*Mrs. J. G., Cornell, Calif.*

■ ■ GOD PROTECTED us during the recent hurricane. While we were up all night trying to save things from the wind and water we came through beautifully. We only have wet walls and one broken window, and I feel that if it had not been for His love and care we should have fared a great deal worse. I am inclosing a love offering with my thanks.—*M. R., St. Petersburg, Fla.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

We all make mistakes, many times bringing disaster and inharmony into our life, and yet the general purpose of our life seems to go right on. Why is this? Is there some Master Mind that controls and brings all men to the goal at last?—*Question answered by Silent Unity.*

We have all known of the building of a new railroad. The surveyor staked out the route; the contractors followed and made excavations, built trestles and bridged streams, as the case might be, in order that the track might be made level and the rails laid upon a smooth bed; and the work of building the road went steadily forward. In making the excavations a cave-in might occur, but this taught the men to guard against similar occurrences in the future. There may have been a weak point in a trestle or a defective bit of masonry in a bridge. Such things may have caused accident and delay in the completion of the railroad, but from these mistakes the contractors learned valuable lessons that prevented other accidents of like character. These "mistakes" eventually proved safeguards to life and property, and the purpose embodied in the conception of the railroad and for which all labored was not hindered. The route of this railroad may have been conceived in one man's mind and been planned out before a surveyor's stake was planted. He then intrusted separate parts of the work to other men, holding them responsible for their parts of the contract. Thus he *knew* the road would be built. So with man.

The necessity of expressing the divinity within him is inherent and is the one purpose of his life. Because of lack of knowledge of just how to apply the forces of his nature he makes mistakes, which produce unpleasant results but which teach him valuable lessons for his guidance in future action, and he goes steadily onward in the unfoldment of his true self in accordance with the one purpose of life. There is not *a* mind external to man directing his life for him, else he would be an automaton; but *the* mind, which is the man himself, must of necessity seek full expression in manifestation, and this is man, perfect in body, soul, and spirit.

* * *

What did Jesus mean when He said, "The Sabbath was made for man and not man for the Sabbath"; also, "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin"?—*Question answered by Silent Unity.*

In the first statement Jesus meant that man must not be in bondage to anything but must be free with the freedom of Spirit, that he must exercise dominion over all things. This power of dominion was given to man in the beginning of his earth existence, and man-made laws concerning times and seasons should not govern his righteous deeds. He that *is* law is greater than all laws, and the Christ in man is Lord over all.

Blasphemy against the Holy Ghost is to deny the presence of the Spirit within man as an active power for righteousness, and as long as this denial is continued there will be no forgiveness but continual condemnation. Forgiveness is to give something "for," to put something in place of, former conditions; and we believe that to every soul there comes a time when there will be a recognition of the indwelling Spirit and an acceptance of its power. Then blasphemy will be transmuted into praise and thanksgiving for the eternal joy of true living.

Will you give your opinion in regard to the giving of tithes? When a person is in debt, is he just to his creditors in reserving tithes of all his income?—*Question answered by Silent Unity.*

We believe in the giving of tithes, but we would not be limited to a certain percentage of our income or to any set amount. The law "Give, and it shall be given unto you" has been demonstrated over and over again as invariably true. If a person is in debt he could find no surer way of meeting his obligations than to devote a portion of his income to the service and help of his fellow men. The increase will not come if he gives grudgingly of if he gives for the sole purpose of enlarging his capital, but if he gives freely and gladly and with a blessing upon the gift and the receiver without any thought of return, then he will find that it comes back to him doubled and quadrupled in amount. Let us then open the channels through which we are to receive plenty by giving of that which we have. We are unjust to ourselves and our creditors if we neglect so great a source of true prosperity.

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The Unity Sunday Lessons are to me a great revelation, but I wish to know why I cannot receive such revealments of spiritual Truth. I have studied and prayed and waited for it the best I know how, and still I am blind and deaf to the internal light and voice.—*Question answered by Silent Unity.*

The Scriptures say that the prophets proclaimed that Christ should be born in Bethlehem of Judea. Paul says, "I am again in travail until Christ be formed in you"; "Christ in you, the hope of glory." Christ must, then, be a state of consciousness that may be born and developed in man. By referring to a dictionary of names it is found that the Hebrew meaning of Bethlehem is "house of bread," and of Judea, "Praise Jehovah." From this we infer that the mental attitude to adopt if we desire the

Christ to be born in our consciousness is that of "substance" and praise. The very substance of the mind must be quickened and increased through praising. This opens the interior planes of consciousness, and so-called inspiration is found to be perfectly natural.

Do not admit the seeming darkness in your understanding, but begin at once to praise the all-knowing Mind manifest there. Do not pray for understanding as if you did not have it, but pray as if you had already received. This will bring the desired illumination, and you will know Truth as others know it who have adopted this method and persistently applied the law.

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> "Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him." What does this mean?—*Question answered by Silent Unity.*

"The letter killeth, but the Spirit giveth life." The literal reading and meaning of this extract from the Bible is an impossibility. It is only when we understand that flesh and blood represent or symbolize the one substance, Spirit, which is every one's real self and which is to be appropriated and incorporated into the entire being of man to become his whole life—as the flesh and blood is the life of the physical man—that we perceive what is the real meaning of these words which Jesus spoke. In eating and drinking we appropriate the life-giving substance in food, and when we recognize and appropriate the life principle of the indwelling Christ, we are alive indeed and we are raised to the plane of spiritual consciousness where the sense man has seen his last day of dominion over us.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Under centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

ARE YOU A MEMBER?

If you are not a member of the Help-One-A-Month Club, you are missing an opportunity to spread the message of Truth and to know the joy that comes from helping others to transform their lives. Members of this club send one Unity subscription a month to some person who seems to need a new outlook on life. There are no dues. To become a member you need only send a card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Missouri, indicating your wish to join. Let *Unity* magazine be your first gift subscription.

OPENING DATE JUNE 1

It is not too soon to make your plans for attending the 1936 session of the Unity Training School at Unity Farm. School opens June 1 and will continue till September 25, and no doubt your vacation period will come somewhere between these two dates. Decide right now to spend it at the Training School, where you will have rest, recreation, and spiritual instruction. A catalogue giving full information about the Training School will be sent you upon request. Just drop a card to Unity Training School, 917 Tracy, Kansas City, Mo.

SILENT-70'S WORK IN WEST AFRICA

For more than fifteen years Silent-70 has been sending Unity literature to West Africa. Through native students who act as representatives the literature is distributed among hundreds of the people, and Silent-70 receives many letters such as the one reprinted here:

"I thank you very sincerely for the great help you are giving us in the way of bringing us back to the Father that is in us. The last assortment you have kindly sent me is exhausted. Many souls have now been awakened to Truth, hence I have the pleasure to ask for another

assortment to be sent me.

"You could not imagine the great work you are doing out here through these papers you always send to us. Really Christ has come again. May the Almighty God bless each and every one of you for this wonderful understanding which we have received from you."

Silent-70 sends Unity literature free of charge to institutions and groups of people all over the world. Its ministry is carried on by love offerings contributed by Unity's friends.

AN OPPORTUNITY FOR STUDY

Last fall a three-year study course was started at Unity headquarters, comprising classes in a number of subjects. One class took up the study of *Lessons in Truth,* Unity's textbook for beginners.

You are doubtless wishing that you could have the opportunity to enroll in the *Lessons in Truth* class. You need not feel, however, that distance bars you from the systematic study of Truth. Provision has been made for you in our home study course, which gives you the advantage of individual instruction. Each lesson paper that is sent in has the personal supervision of Celia C. Ayers, the director of the Unity Correspondence School, a teacher ably equipped for this work by years of experience.

This course brings Truth right into your home. When you have completed a lesson to your satisfaction, and have answered the questions, you send your paper to headquarters to be graded and corrected. You can go as fast as your grasp of Truth will permit.

The correspondence course is of particular advantage to any one who intends to study at the Unity Training School, as it lays a solid foundation for more advanced studies. Send for a folder giving full information about the course. Address your request to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNITY PERIODICALS + + +

A MESSAGE TO THE FARMER

The March 14 issue of *Weekly Unity* will be devoted to the interests of our farm friends, and for this special number Norma Knight Jones has written an article entitled "God Giveth the Increase." Mrs. Jones has lived on a Kansas ranch for years and she well knows the problems of the farmer, his courage, faith, and patience. Her message to him is one of inspiration and practical value, which if faithfully followed, will go far toward solving the problems that confront him.

BE MASTER OF YOUR AFFAIRS

If you believe that some person or circumstance is hindering your progress, hemming you in with a stone wall, so to speak, you will be interested in reading an article in March *Unity Daily Word* called "Stone Walls." You will learn from it what is really blocking your advancement, and you will learn how to remove the obstacle from your pathway.

MONEY CANNOT BUY EVERYTHING

Patsy felt that she could not invite Ruby Van Doran to her shabby home. Ruby lived in a beautiful house, had many servants, and rode in a fine car. But when Mother re-

minded Patsy that money could not buy everything, such as Patsy's adorable baby brother Jim, or Grandmother Allen, Patsy suddenly knew she would not change places with Ruby for anything, and she decided to ask Ruby to her party. How Ruby reacted to Patsy's home surroundings is told by Lenore M. Link in "The Most Beautiful," a charming story appearing in the March number of *Wee Wisdom.*

MORE THAN WORDS AND PICTURES

Bill had made his treasure map, and now he waited impatiently for the 1936 car of his dreams to materialize. Marianne assured him his treasure map would work, and then surprised him by adding, "If you are doing it right." Why, what was there to do besides clip pictures and phrases and paste them on a background? But everything seemed to be working contrary to what he had expected, so maybe there was something wrong with his method after all. Read Beatrice Pearl's story "Understanding" and find out how Bill corrected his mistakes and also revised his map. The story appears in the March number of *Progress.*

A NEW SERIAL FOR SALESMEN

Gardner Hunting, who has had many years of experience in sales-training work, has written a serial for *Good Business* magazine called "You Never Know Your Luck." It centers around a young representative of the Sales Promotion Service Company, whose task it was to teach salesmen by means of films just how to handle people and situations. The opening chapter tells of an idea that came to him when he was shut in on an icy Sabbath, how he proved its value to himself and to his client. Beginning in March, this serial will run through four numbers of *Good Business.*

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

N Long Beach—Blakeney, Mellie, Unity, 1128 Artesia

Oakland—Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity 14550 Victory

Whittier—Newman, L., Unity, 410 S. Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

Moline—Richardson, G., Unity, 1907 7th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, C., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, C., Lafayette bldg

KANSAS

Pratt—Schopf, Mabel, Unity, Hotel Roberts

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, Baxter hotel

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Hubn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 8 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

New York—Lynch, Richard, Unity Society, 33 W 39th

Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Canton—Maloney, Jessie, Unity, 428 N Market

Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th

Cleveland—January, V., Unity, Carter hotel
Columbus—January, C., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Worth bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 9th & N. Bridgeport, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton, N Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prae Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 372 N 2d
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Barkersfield—Unity Truth Cen, Padre hotel
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 4118 Central; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mammie Dean, 1129 S. Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market;

Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Rosa—Unity Cen, Masonic temple
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Cen, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg; Unity class, Piedmont hotel

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E. Onondaga
White Plains—Unity Cl, Roger Smith hotel

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court; Unity Cen, 36 & 37 Upper Thames st
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

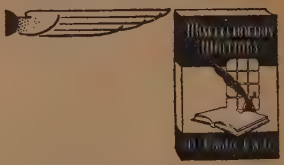
First Step to At-one-ment

Charles Fillmore says that the personal man has for ages been separated from his Christ or higher self. He points to the parable of the prodigal son as typical of the separation of the personal man from the Father-Mind. He says that when the prodigal begins to think of returning to the Father, he is taking his first step toward reaching unity or at-one-ment with Christ. "Unity in Christ," Mr. Fillmore's article to be published in the April number of *Unity* magazine, explains just what it means to achieve complete unity with the Father through the Christ consciousness.

God Is Always Ready

"There is no delay in Spirit. God is always ready," says Ernest C. Wilson in his book *Adventures in Prosperity*. Why then does our good sometimes fail to appear speedily and bountifully? Mr. Wilson answers this question on page 47 of his book. *Adventures in Prosperity* is full of rich thoughts. Your study of it will help you to pave the way for a demonstration of prosperity.

Your Words Have Power



The Truth student hears much about the power of the spoken word. So important is this phase of Truth that H. Emilie Cady devotes a chapter of her book *Miscellaneous Writings* to the subject "The Spoken Word." In the concluding paragraphs of the chapter she names two conditions that must be carefully observed in order to use the spoken word effectively. Doctor Cady wrote this chapter after she had completely demonstrated its power.

How to Live a Full Life

"Life is a vessel to be filled, not a cup to be drained." Do you want to fill your life with abundant, unfailing good? There is only one way to do so and that is by walking hand in hand with the Master and putting into practice the principles that He taught and lived. A little book that will help you to know Jesus better is *The Contemplation of Christ,* by Ernest C. Wilson. It was written as the result of the author's devoting a year of study to the Master's life and teaching. Read this book and learn how to live life fully and joyfully.

Her Mind Is Changed

"For a long time my good friends would tell me of your literature and what it meant to them," writes Mrs. I. F. "I just could not see at that time how I could become absorbed in it as they were. I thought their claims for it were mostly in their imagination. But I am now a reader of *Weekly Unity,* and I am happy to say that it is the most wonderful magazine of its kind that I have ever read. I go back to the old issues and read them with greatest care and interest. The cost of your literature is not to be compared with the benefit I have received from reading it."

Book Wins High Praise

From R. M., of Ohio, comes this fine comment on F. B. Whitney's latest book: "I have before me a copy of *Mightier than Circumstance.* If I could not get another, I would not part with it for any amount of money offered. It is one of the most delightful of all the Unity publications, so instructive, giving such a clear understanding of life and the way of happiness. I expect to send copies to many friends during the coming year."

This book brings you thirty-eight special articles and thirty-nine inspiring poems to help you rise above all limitations and take command of the circumstances of your life.

Wee Wisdom Came First

Wee Wisdom goes into the homes of the rich and the poor, appealing alike to the children in both. A story comes to us of a ten-year-old boy, child of a well-to-do family, who had received a subscription for *Wee Wisdom* from his grandmother. The magazine had been coming to him for some time when his family decided to move to a larger and more beautiful home. Now this boy had everything that any child could wish for; he even owned a pony. Yet when the time came to move, he was little concerned about his possessions. His only anxiety was whether his *Wee Wisdom* would find him in his new home. *Wee Wisdom* is beloved by all children, and the subscription price of $1 a year brings it within the reach of every boy and girl.

How Shall We Manifest God?

Imelda Octavia Shanklin says in her book *Selected Studies* that there are two ways by which we can manifest God. One way is to ask Him to become in us that which we particularly specify: health, peace, prosperity, understanding. But there is another higher way of manifesting God that brings instantaneous and abundant results. On page 40 of her book the author outlines both ways. Let her show you the one by which to attain the larger and fuller manifestation.

Truth Attracts

A Unity worker took home a copy of Charles Fillmore's booklet *Directions for Beginners* and casually read a few sentences from it to her husband, who travels. What she read struck a responsive chord in him, and he requested her to get him a copy of the booklet to take with him on the road. There's something genuine about the message of *Directions for Beginners*. As you read it, you know instinctively that it is the real Truth. The first part treats of "The Basis of Life and Manifestation," and the second part is a course of mental treatment to prove the teaching.

Mysteries of Genesis

This book by Charles Fillmore offers Bible students a great opportunity for study and research and answers the long-felt need for a metaphysical textbook that takes one right back to the Bible text for study. At the outset Mr. Fillmore explains that we can more readily understand the Bible, if we keep in mind the fact that the words have both an inner and an outer meaning.

The first three chapters coincide with the same chapters of Genesis. The Bible text is quoted verse by verse, and each is metaphysically interpreted. Of special interest and importance is the clear explanation of the seemingly contradictory accounts of the creation. These old familiar words take on a new and wonderful meaning when viewed in their true light.

From the fourth chapter on Mr. Fillmore touches on the outstanding events of Genesis. The call of Abraham he considers the initial step in a great plan for the redemption of the Adam race, and Bible history as concerning itself entirely with the working out of this plan. He traces its development through the life of Isaac, Jacob, and Joseph. He says that man, being made in the image and likeness of God, is destined to express and demonstrate spiritual perfection; that every time man has wandered away or gone to extremes there has been a reaction, and he has been led back to a saner level.

Mr. Fillmore sets forth these truths in his usual frank, fearless way. He speaks plainly and emphatically, as did the prophets of old, throwing new light on what he calls "the world's best known and least understood allegory." *Mysteries of Genesis* comprises twelve lessons, each with a set of question helps for study and classroom use.

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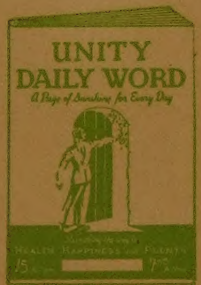

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TWILIGHT GARDEN

by Elizabeth Barr Haas

The day is done, the twilight falls,
A ringdove in the distance calls,
And low the orchestra of dusk
Swells in crescendo. Sweet with musk
The dew-drenched garden's lilies shine
White on dark background spires of pine.
A trembling birch tree's shadow dips
To make a lute where music drips,
As breezes brush the pendent strings
With fragile whispering of wings.
A fleet of swallows scudding by
Speed darkling through the summer sky
And free us by their windy flight
To wide horizons of the night.
How pleasant that this day should send
Us beauty's coin that we can spend
To ease the heart's insatiate prayer
To find God's footsteps everywhere.
In twilight gardens sweet and dim
Earth breathes her song of praise to Him.